A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Gospel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of ST. MARY-LE-BOW,

On FRIDAY *February* 21, 1766.

By the Right Reverend Father in GOD,
WILLIAM Lord Bishop of *GLOCESTER.*

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1918

At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts, *in the* Veſtry-Room *of St.* Mary-le-Bow, *on* Friday *the 21ſt Day of* February, 1766.

AGREED, that the Thanks of the SOCIETY be given to the Right Reverend the Lord Biſhop of *Gloceſter*, for his Sermon preached this Day before the SOCIETY; and that his Lordſhip be deſired to deliver a Copy of the ſame to the SOCIETY to be Printed.

Daniel Burton, Secretary.

Rev. of St. JOHN, ch. x. ver. 11.

And he said unto me, Thou must prophecy AGAIN, *before many Peoples, and Nations, and tongues, and Kings.*

THE great Commission intrusted, by our divine Master to his Disciples, was to *go and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; and we know how faithfully they discharged their trust: these latter ages of extended Commerce having discovered, by the most evident marks and traces of their footsteps, that there was no Region, how re-

mote ſoever, of the then known World, into which theſe Miſſionaries of Chriſt did not carry *the glad tidings of the Goſpel.*

But there was a *New World* to be diſcloſed, another Hemiſphere to be explored; — reſerved, indeed, for the daring ſearch of modern Adventurers through the traſtleſs immenſe of the great Atlantic Ocean.

And for this Orphaned World the holy Spirit made the like charitable proviſion, in his *Revelations* to St. John; where the future fortunes of the Church, from its humble Cradle to its conſummation in glory, are foretold in a regular ſeries of enigmatical repreſentations. Amongſt theſe Prophetic viſions, the Apoſtle ſees *a mighty angel deſcend from Heaven; a rainbow ſurrounding his head; his face like the Sun,*
* ver. 1. *and his feet as pillars of fire* *. In this graphical repreſentation of the Son of God, cloathed in all the pomp and majeſty of his Father, his *attitude* is moſt obſervable; *His* RIGHT FOOT WAS ON THE SEA, *and his left on the*
† ver. 2. *Earth*; † An attitude moſt expreſſive of his ready Providence addreſſed to unveil, in the fullneſs of time, this NEW WORLD ſo long concealed in the boſom of the Deep; and pointing out to his Church the eligious uſe to

be

be made of this diſcovery, namely, the compleating of the Commiſſion delivered to his followers. For the Angel having *ſworn* (as denoting the *revelation* to be a matter of high importance) and intimated (by the words, *there ſhall be time no longer*, i. e. the conſideration of time is not to be taken in *) that the Subject was of a diſtant period; he addreſſes himſelf to St. John, who here repreſents the *Church*, in the words of my text — *Thou muſt Prophecy* AGAIN *before many Peoples, and Nations, and tongues, and Kings.* — As much as to ſay, "The Church hath been faithful in her great Truſt, in all things that have been hitherto in her power to diſcharge. But a time will come, when this mighty labour, ſo ſucceſsfully undergone, in the converſion of the *Old World*, muſt be repeated in the *New*. For the Church muſt PROPHECY AGAIN, or preach the Goſpel for the *ſecond time* to many new diſcovered People and Nations." *To prophecy*, ſignifying here what it commonly does in many Places of the New Teſtament, to preach the glad tidings of the Goſpel.

* ὅτι χρόνος οὐκ ἔτι ἔσται ἔτι. v. 6.

Hence,

Hence it appears, that the Church's obligation to preach the Goſpel to the *new World* when diſcovered, is not ſimply a mere act of Charity, but the diſcharge of an indiſpenſable duty.

The providential Diſcovery was at length made; and though, in itſelf replete with all the ſeeds of temporal and ſpiritual Bleſſings, was yet moſt horribly perverted: For as in the *Old* world ſo in the *New*, the Devil ſtepped in to take the firſt fruits of Creation and Renovation, due only to the all-bounteous Author. While, under the maſk of the Goſpel (if Popery may be ſaid ever to have worn that maſk) the Natives of *South America* were murdered by millions becauſe they had more Gold than they knew how to uſe; and the Savages of the *North* driven from their kindred Woods and Marſhes, becauſe they differed from their Invaders in the mode of cultivating their Lands: And neither One nor the Other deemed to have a right to any thing becauſe they were Pagans and Barbarians. The honour of being made acquainted with *Civil Life* and *Chriſtian rites*, was reſerved for a more favoured People, diſcovered about the ſame time, on the moſt remote Coaſts

Coaſts of Africa; whoſe ſhores and inlands were made deſert to enrich the Planters of the *new World*. And honoured they were, if becoming the Supporters of Civil Life could make them ſo.

Indeed, by that time, the Inhabitants of this *new World* were in ſo fair a train towards total extirpation, God raiſed up his choſen Inſtruments in the *old* to reſtore Chriſtianity to its Goſpel health and purity, then labouring in its laſt pangs under popiſh tyranny and ſuperſtition. For the Goſpel was of neceſſity to be reſtored before it could be *preached* AGAIN. And the *obligation* to preach it was to be ſeen before it could be performed. The REFORMATION OF RELIGION opened again theſe living Sources: And then it was that the Senſe of my Text became evident; and that the Church firſt addreſſed itſelf to this undertaking. Nor was this the only benefit. The Church of Rome, in order to ſupport its ſhaken uſurpation, was obliged in this, as in other regulations of its abuſes, to vie with us in the diſcharge of this *ſecond Miſſion*, in which our venerable Corporation has borne ſo diſtinguiſhed a Share.

I am

I am but little acquainted with the hiſtory of its pious Eſtabliſhment; but I reaſonably ſuppoſe it to have been founded in obedience to this SECOND CALL: and, conſequently, that the peculiar objects of its exalted Charity were the barbarous Americans, ſo long lain hid *in the Shadow of Death*.

I. Our Colonies, indeed, opened the Door to this ſpiritual Enterprize; and were, in reaſon, to be paid for their pains, with ſome portion of the heavenly Manna; not ſo much in relief of their own wants, as for the wants of their Poſterity. For our Colonies were formed and were firſt peopled by religious and conſcientious men; who, made uneaſy at home by their intolerant Brethren, left the *Old World*, to enjoy, in peace, that firſt and chief prerogative of Man, *the free worſhip of God according to his own Conſcience*: At one time, PURITANS driven over by the Epiſcopal Church; at another, CHURCH-MEN forced thither by the Preſbyterian Faction; juſt as the revolutions of State threw the civil power into one or the other hand. For it muſt be remembered (though to the opprobium of humanity) that, of all the errors of that Antichriſtian Church from which the GOSPELLERS were, with

with deriſion, expelled, this moſt abominable of all, PERSECUTION FOR OPINIONS, ſtuck the faſteſt; and after having tarniſhed the ſplendor of almoſt every Proteſtant Community, in its turn, was the lateſt, and with moſt difficulty ſhaken off.

Now, amongſt the general *Wants* of new Colonies, compoſed of ſuch kind of Men, RELIGION is rarely one. Of this our Coloniſts carried over a ſound and ample Cargo; ſufficient for themſelves and their Poſterity: and might therefore have been ſafely left to live upon their own ſtock.

So that had this been all, our important Miſſion had not ſtopped at the Door, but only taken advantage of its opening, to addreſs ourſelves directly to the *Gentiles*.

But though the zeal of the firſt Coloniſts, rekindled by this inforced and violent motion round the Globe, kept Religion alive and active, yet their Poverty diſabled them from providing ſpiritual fuel to the vital flame; I mean, proviſion for A PREACHING MINISTRY. Inſomuch, that without the pious aid of their Mother-Country, this new Chriſtian Common-wealth had been, as the Roman hiſtorian expreſſes it of the imperial City in it's Cradle, *Res unius Ætatis.*

Againſt this danger, a timely aid was to be provided. And the Founders of our Society not being *Fanatics*, would not intruſt the care to *Fanatics*: a People always ready, yet never fitted for one of theſe ſpiritual Enterprizes; but forward to go out upon a *ſecond call*, as naked and pennyleſs as thoſe holy men, who, with the large viaticum of Miracles, went out upon the *firſt*. It was thought fit therefore to aſſign a decent maintenance for theſe late labourers in the Lord's Vineyard; who, having *ſtood all the Day idle*, were called, at the *laſt hour*, to their work. To this the Charter of Incorporation alludes; where, ſpeaking of the purpoſe of the Society to appoint Miſſionaries to the Colonies, it adds,—*which, by reaſon of their poverty, are deſtitute and unprovided of a* MAINTENANCE *for Miniſters, and the public worſhip of God.*

This purpoſe hath been hitherto ſoberly purſued: our Miſſionaries to America having carefully avoided the Conduct of thoſe of *Rome*, into the *Levant*; whoſe principal deſign hath ever been to reduce the diſtreſſed Churches of *Greece* and *Aſia* to a ſubmiſſion to the Papal-Tyranny.

Yet

Yet notwithſtanding ſo ſage and decent a conduct, certain of the Colonies, where the Eſtabliſhed Church is *Preſbyterian*, and ſtill in its antient ſpirit of PURITY, have taken offence at the Miſſion exerciſed in their quarters, though only for the ſervice of the diſperſed Members of the *Epiſcopal* Church, reſiding amongſt them.

Such a behaviour in a People, where wealth and Civil Faction, have, as uſual, inflamed religious zeal, is ſufficient to remind us of that criſis, when the Diſciples of *Jeſus* are directed *to ſhake off the duſt of their feet* for a teſtimony againſt the rejecters of their Charity.

Nor would ſuch a Seceſſion lead us from the great purpoſe of the SOCIETY. For though a Miſſion to the Colonies was firſt in the execution, yet, as appears from what hath been ſaid, it was only ſecondary in the capital purpoſe.

Here, then, we might well leave theſe factious People to themſelves, did not a miſerable circumſtance ſtill call for our rejected Charity: I mean, the ſpreading GENTILISM in the Colonies themſelves. Not a brutal ignorance of God, as amongſt the ſavage Natives; but a blaſphemous contempt of his holy Diſpenſations, amongſt our *Philoſophic Coloniſts*. The Origine

of which folly was, however, no more than this——

The rich product of the Plantations ſoon ſupplied the Coloniſts with all the *conveniencies of life*. And men are no ſooner at their eaſe, than they are ready addreſſed to pleaſure. So that the ſecond venture of our Coloniſts was for the *luxuries of life:* amongſt which, the Commodity called FREETHINKING was carefully conſigned to them, as that which would give a reliſh and ſeaſoning to all the reſt. For in this cloſe union of Senſe and Reaſon in our Nature, the Man is at unreſt, till each part be properly accommodated. While the body is content with a temperate enjoyment of its appropriated good, the mind finds its pleaſure in the purſuit of Knowledge, and in the practice of Virtue. But when the Body plunges into the luxury of ſenſe, the mind will extravagate through all the whimſies of a viciated Imagination. And theſe corporeal and intellectual Vices, ſupporting one another, the ravages they make of humanity are not to be controlled.

Thus it came to paſs, that the very People, whoſe Fathers were driven for Conſcience-ſake

ſake into *the waſte and howling Wilderneſs*, are now as ready to laugh at that Bible, eſteemed by their Fathers the moſt precious relict of their ruined Fortunes, as at their Ruffs and Collar-bands.

Now, againſt this outrageous Folly (the ſure prognoſtic of a ruined People) the deareſt Charity requires us to oppoſe all our ſpiritual endeavours, before we go on upon the great Duty to which we are ſummoned in my text.

II. And this brings me to the ſecond point I propoſed to conſider, *Our Miſſion to the Gentiles.* And here, in entering on the ſubject, it may not be unuſeful to obſerve the advantages which *Popery* hath over the *Reformed*, in training up their Labourers to this Harveſt. For we ſhould be unjuſt to ROME not to acknowlege their *zeal* to be equal to that of other Churches, in diſplaying the Chriſtian Banner throughout the habitable world.

To ſee their advantages in a true light, we ſhould reflect upon the proper qualifications of one of theſe *Soldiers of Chriſt*—What he is diſpoſed to do, and what he is ready to ſuffer, in this religious warfare, amongſt *Heathens*, whether civilized or barbarous—He muſt have an

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ardent zeal and unwearied diligence; Appetites ſubdued to all the diſtreſſes of want, and a Mind ſuperior to all the terrors of death.

Now, theſe qualities and habits, their ſeveral *Orders of Religious*, from whence their Miſſionaries are taken, very early labour to inculcate. One quality is more deeply implanted by *this* Order, another by *that*; and the moſt neceſſary and eſſential are formed in *all*; thus every monaſtic Inſtitution kindles and keeps alive that exalted charity, a Selfe-ſacrifice for the ſalvation of ſouls.

The JESUITES ſubdue the Will by the ſevere diſcipline of blind Obedience;——to ſtand wherever they are placed, and to run wherever they are bid. The CARTHUSIANS ſubdue the Appetites by a tedious courſe of bodily labours and mortifying abſtinences: and the Order called THE CONGREGATION OF ST. PAUL, ſubdues the whole man: For, in a ſenſe as peculiar to them as to their holy Patron, they *die dayly*; the obſervance of their whole rule conſiſting in one continued meditation on that *King of Terrors*.

Nor is this all. The ſeveral *Orders*, like Workmen who travel ſeparately on the various parts

parts of the ſame Machine, each of them to be ſent to the Maſter-Artiſt to be put into its deſtined place, where, by a proper combination, all are fitted for their peculiar uſe; the *Orders*, I ſay, ſend their Subjects, thus prepared, to the *College* DE PROPAGANDA FIDE, to receive their laſt finiſhing, and firſt motion, by inſtruction in the Languages, the Manners and the Cuſtoms of the barbarous Nations, to whoſe converſion they are appointed and addreſſed. And indeed without ſo long and regular a preparation, it is not in Nature, but in Grace only, for any man chearfully, and, at the ſame time, ſoberly to undergo all the accumulated diſtreſſes, ever ready to overwhelm a faithful Miſſionary.

For want of theſe advantages, a Proteſtant Society, like ours, hath been too frequently obliged to take up with ſubjects from amongſt men of ruined fortunes; ſuch, whoſe impotency of mind have ſhewn them to be unable to bear either Poverty or Riches.—Or elſe from amongſt warm-headed Zealots, totally unfit for every ſober and important work.

And, indeed, when we conſider the greatneſs of our wants in this kind, we ſhould be tempted to wiſh for a COLLEGE, deſtined for the

the ſupplial of a ſufficient number of able Miſſionaries in conſtant ſucceſſion, brought up, from their early youth, in ſuch a diſcipline as may be judged beſt fitted for ſuch a ſervice. And here it may not be impertinent to obſerve, that ſhould the Governors of that famous UNIVERSITY, to which a munificent Benefactor hath bequeathed a large eſtate for the erection of a NEW COLLEGE, be at a loſs to execute his intention in ſuch a manner as may give new vigour to the decayed Spirit of Learning and Religion, they may find in a COLLEGE DE PROPAGANDA FIDE an eſtabliſhment which would interfere with no other, and would give additional ſanctity to them all.

Having premiſed thus much, I come to what I propoſed to conſider, *Our Miſſion to the Gentiles*; for we muſt, in obedience to the Command, *Propheſy* AGAIN *before many Peoples and Nations*;—to Barbarians *bond and free*. Theſe latter, the Aborigines of the Country, Savages without Law or Religion, are the principal Objects of our Charity. Their *temporal*, as well as *ſpiritual*, condition calls loudly for our aſſiſtance; and more eſpecially, as *civi-*

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lizing will be found a necessary step to *conversion*.

The benevolent Spirit of Antiquity, which set their Heroes and Law-givers on reforming the barbarous manners of their savage Neighbours, and communicating to them the blessings of CIVIL-LIFE, as divine as it appears, hath been yet outdone in the Charity of these later times, which sends Missionaries amongst the wild inhabitants of the new World, with the greater blessing of the Gospel. But the constant ill success of this glorious undertaking, hath been long matter of grief to all good men. Something therefore must needs be much amiss to defeat a purpose which Grace and Nature conspire to advance. And, if we enquire carefully into it, we shall find it to be this, *preaching to savage and brutal Men.* For the GOSPEL, plain and simple as it is, and fitted in its nature for what it was designed to effect, requires an intellect above that of a Savage to apprehend. Not is it at all to the dishonour of our holy Faith, that such men must be taught a previous Lesson, and first of all instructed in the *emollient arts of life.* And it is not one of the least benefits of SOCIETY that, at the time

it teaches us to improve every bodily accommodation, it enlarges and enlightens the faculties of the mind, by the exercise which the mind undergoes in improving those accommodations.

For want of this preparation, it hath commonly happened, that when, by the indefatigable labour of the Missionary, numbers of these Savages have been baptized into the Faith, such Converts have never long preserved, nor were they able to propagate amongst their Tribes, the *Christianity* they had been taught; but successive Missions have found that the work was ever to begin anew.

From whence we conclude, that they set out at the wrong end; for, to make the Gospel *understood*, much more to propagate and perpetuate it, these Barbarians should have been first taught the *civil arts of life*. And, indeed, to civilize a savage People is, in itself, a work of such exalted charity, that to find it neglected, when a further and far nobler end than the *arts of life* may be procured by it, is matter of infinite astonishment.

We justly censure the Popish Missionaries for their ill-directed zeal in propagating a *Commentitious Gospel*, for pure and genuine Christianity,

Chriſtianity. But then we muſt be ſo fair to confeſs that, in the preparatory part of their Miſſion, their conduct and addreſs has been ſo humane and rational, as to be well worthy of our imitation. Nor need this give ſcandal to any good Proteſtant. Our great Maſter himſelf hath recommended to the *Children of light* the Example of the *Children of this World*, becauſe, ſays he, *theſe are wiſer in their generation*; that is, they are more ſkilful than the *Children of light* in adapting MEANS to ENDS.

This learned audience eaſily underſtands that, by the *Children of this World*, I mean the JESUITES: they are emphatically ſo. Now theſe men have, both in South and North America, ſucceſsfully practiſed the method I here preſume to recommend: which is, firſt of all, to CIVILIZE the ſubjects of our Miſſion. The ſteps they took to effect this great purpoſe were no leſs judicious than the project itſelf was noble and benevolent. They began with teaching the Savages the Art of AGRICULTURE; of all the civil arts, the moſt eſſential, as it ſooneſt reduces men from a roving wandering life into ſettled habitations, the firſt entrance into the Social State. The Pro-

vinces of *Paraguy* and the Iſland of *California* do, for this bleſſing, proclaim them the Benefactors of Mankind. And had they but taught the eternal Goſpel in its *purity*, at the time they taught the tranſitory arts of life in their *integrity*, they would have deſerved all the praiſe, and much of the Power they there aſpired to.

But in all this affair, the awful Juſtice of Providence on the Inſtruments, is no leſs conſpicuous than his Bleſſing on the Work; which, when conſidered together, will afford an uſeful Leſſon to Mankind.

This SOCIETY OF JESUS, as it is too well known, had, from their very firſt eſtabliſhment, in direct oppoſition to the profeſſed end of their inſtitution, and in defiance of the ſacred name they had aſſumed, immerged themſelves in the worſt part of civil intrigues; and in ſo flagicious a manner, that there is hardly a Court in Chriſtendom, (into moſt of which they had inſinuated themſelves), where they have not left manifeſt traces of their Machiavelian Politics, in ſeditions and aſſaſſinations, ſanctified and ſupported on the two main pillars of their ſyſtem, *relaxed Morals* and *Papal Omnipotency*.

At

At length, after rioting in these diſorders for a century and an half, they conceived, either out of humanity or avarice, the noble project of civilizing the inland Inhabitants of South America; whom, the Spaniards and Portugueſe on the eaſt and weſt, had, by their diabolic treatment, rendered ſo outrageous againſt their Perſecutors, that the fierceſt beaſts of prey were a more deſireable neighbourhood.

In this condition the Miſſionary Jeſuites found theſe perſecuted Indians: and, for the eaſe and ſafety (as they pretended) of the Chriſtian Colonies on each ſide, they ſat upon the deſperate project of taming them to humanity: which at length indeed, they effected; though with infinite labour and prodigious ſlaughter of the brethren of the Order.

However, the attempt ſucceeded: and the Jeſuites, out of theſe wild and rabid tribes, founded ſo equal and powerful a republic, as by their virtues to diſgrace the neighbouring Colonies, and by their Policy to give umbrage to the two Catholic Monarchs, to whom thoſe Colonies belong.

For the FATHERS, now Fathers indeed, and worthy of their name, the *Fathers of a People,*

People, ſeeing the morals of the ſurrounding Colonies incurably corrupt, pretended they could find no other poſſible means of ſecuring the infant virtue of their new eſtabliſhments, from the contagion of Spaniſh and Portugueſe manners, than by a total excluſion of all commerce and communication between them.

This ſerved for a reaſon to the two Monarchs (whoſe ſovereignty over Paraguy the Fathers acknowledged) to take to themſelves the fruits of that Sovereignty, now become a morſel delicious enough to excite a regal appetite.

They therefore entered into a kind of partition-Treaty to ſhare Paraguy between them; a Treaty which is likely to end in the ruin of this long envied and deteſted Order. Indignant Providence ſeeming to have decreed, as a leſſon to mankind, that while, for the ſake of Humanity, this glorious work ſhould be preſerved, that yet for the ſake of divine Juſtice, theſe unworthy inſtruments, who with impunity had ſo long wantoned in civil miſchief, and confounded and inſulted all things ſacred and prophane, ſhould at length fall by their firſt and only virtuous purpoſe.

But we, who have God and the Monarch on our ſide, have nothing of this dreadful Cataſtrophe to fear. On the contrary, we have

every

every thing to encourage us in this arduous taſk; which is now rendered more promiſing and eaſy, by the large dominions lately acceded to the Britiſh empire in America. Our entrance into the heart of theſe barbarous Nations being now no longer interrupted and traverſed by the frauds, the falſe inſinuations, and the malicious Tales of our European Rivals.

The *ſpiritual* benefits ariſing from the labour of *civilizing* are many and ſubſtantial. As the matter ſtands at preſent with us, buſied only in our Goſpel-Miſſion, the Savages obſerving in us (and they have ſenſe enough to obſerve, that the Europeans keep many things from them, which it would be uſeful to them to know) the Savages, I ſay, obſerving in us a total diſregard of their temporal intereſts, will with difficulty be brought to think, the other matters, preſſed upon them, of much importance, or their Teachers greatly in earneſt. But when they have been firſt of all ſo ſenſibly obliged, as, by our means, to be redeemed from the miſeries of a brutal life, and ſet at eaſe by the *ſecurity* and *accommodations* of Society, they will naturally give a grateful and ſerious attention to their Benefactors, inſtructing them in ſublimer *Truths*, and directing

them

them to ſtill more ſubſtantial *happineſs*. In a word, of mortal enemies, ever addreſſed to ravage and deſolate the extremities of our Colonies, we ſhall make them our cordial Friends, ready to embrace a Peace, not forced upon them by the terror of our arms, or feigned with the allurements of treacherous Preſents, but immoveably eſtabliſhed by gratitude and love, and further ſupported by the mutual advantages of HONEST COMMERCE.

But alas! We are yet far from this glorious Term of our labours. The hindrances have been many — Partly from the *qualities* of the Miſſionaries, and in part from the *rapacious purſuits* of our Coloniſts.

Of the Miſſionaries, ſome have been overheated with that Fanaticiſm which diſpoſes men to an utter contempt of *worldly things*; So that, inſtead of teaching the Savages the benefits of Social life, and recommending civil manners to their roving Tribes, they are much rather inclined to throw aſide their *own*, and accommodate themſelves with the dried ſkins and parched Corn of the Natives. Others of a coolet turn and lower form of Superſtition, took it into their heads, that the *Vices* of improved life (as they may be now gather-

ed,

ed, full-blown, amongſt the Coloniſts) would more indiſpoſe the Americans to the *precepts* of the Goſpel, than their preſent ſtate of brutality can incapacitate them from apprehending the *doctrines* of it: and therefore, on the whole, have thought it beſt to keep their Converts ſhut out from the advantages of ſo dangerous a Society.

But, without queſtion, the perſevering in this fatal neglect, is chiefly owing to the falſe and inhumane Policy of the Coloniſts. A policy common to them all, which makes them deſpiſe and ſet at nought even the horrors of a *Savage War*, for the ſake of an unequal Traffic between the *improved* and *unimproved* gifts of all-bounteous Nature.

From the *Free Savages* I now come (the laſt point I propoſe to conſider) to the *Savages in bonds*.

By theſe I mean the vaſt Multitudes yearly ſtolen from the Oppoſite Continent, and ſacrificed by the Coloniſts to their great Idol, the GOD OF GAIN. But what then, ſay theſe ſincere Worſhippers of Mammon, they are our own Property, which we offer up. Gracious God! to talk (as in herds of Cattle) of Pro-

perty in rational Creatures! Creatures endowed with all our Faculties, poſſeſſing all our qualities but that of colour; our BRETHREN both by Nature and Grace, ſhocks all the feelings of humanity, and the dictates of common ſenſe. But, alas! what is there in the infinite *abuſes* of Society which does not ſhock them! Yet nothing is more certain in itſelf, and apparent to all, than that the infamous traffic for Slaves, directly infringes both divine and human Law. *Nature* created Man, free: and *Grace* invites him to aſſert his freedom.

In excuſe of this violation, it hath been pretended, That though, indeed, theſe miſerable Outcaſts of humanity be torn from their homes and native Country by fraud and violence, yet they thereby became the happier, and their condition the more eligible. But who are You, who pretend to judge of another Man's *happineſs?* that State, which each man, under the guidance of his Maker, forms for himſelf; and not one Man for another. To know what conſtitutes mine or your Happineſs, is the ſole prerogative of Him who created us, and caſt us in ſo various and different Moulds. Did your Slaves ever complain

plain to you of their *unhappineſs* amidſt their native woods and deſarts? or, rather, let me aſk, did they ever ceaſe complaining of their condition under you their Lordly Maſters? where they ſee, indeed, the accommodations of Civil life, but ſee them all paſs to others, themſelves unbenefitted by them. Be ſo gracious then, ye petty tyrants over human freedom, to let your Slaves judge for themſelves, what it is which makes their own *happineſs*. And then ſee whether they do not place it in the *Return* to their own Country, rather than in the contemplation of your grandeur, of which, their miſery makes ſo large a part. A *Return* ſo paſſionately longed for, that deſpairing of happineſs *here*, that is, of eſcaping the Chains of their Cruel Taſk-maſters, they conſole themſelves with feigning it to be the gracious reward of Heaven in their *future State*; which I do not find their haughty Maſters have as yet concerned themſelves to invade. The leſs hardy indeed wait for this felicity till overwearied Nature ſets them free; but the more reſolved have recourſe even to ſelf-violence, to force a ſpeedier paſſage.

But it will be ſtill urged, that though what is called human *happineſs* be of ſo fantaſic a nature, that each man's imagination creates it for himſelf, yet human *miſery* is more ſubſtantial and uniform throughout all the tribes of Mankind. Now, from the worſt of human Miſeries the ſavage Africans, by theſe forced emigrations, are entirely ſecured, ſuch as the being perpetually hunted down like beaſts of prey or profit, by their more ſavage and powerful Neighbours. — In truth, a bleſſed change! — from being *hunted* to being *caught*. But who are they that have ſet on foot this general HUNTING. Are they not theſe very civilized violaters of humanity, themſelves? who tempt the weak appetites, and provoke the wild paſſions of the fiercer Savages to prey upon the reſt. However, in favour of an *eſtabliſhed* enormity, it is fit that nothing that can be ſaid ſhould be omitted. Something, it muſt be owned, may be alledged, (indeed not much) that the TRADING IN MEN is very ancient. It was the ſtaple Commodity of the moſt early times; for, as the Poet ſays,

Proud Nimrod firſt the bloody chaſe began,
A mighty Hunter, and his prey was MAN.

Now

Now, to bring this matter home to ourselves. We of this Corporation, by the ceaseless change and alienation of Property, are become the innocent partakers of the fruits of this iniquitous trafit. We have had bequeathed unto us, in trust for the Propagation of the Gospel, by a very worthy Benefactor, *a Plantation stocked with Slaves.* A Legacy, perhaps, intended as a kind of compensation for these violations of the Laws of nature and humanity. And, if so, I am very certain it will fully answer the pious intention of the Donor. God, out of this *Evil*, having (according to the gracious way of his Providence) made us the honoured Instruments of producing *Good.*

The *cruelty* of certain Planters, with respect to the temporal accommodations of these poor Wretches, and the *irreligious negligence* with regard to their spiritual, is become a general Scandal.

Now this singular Legacy will enable us to redress both the inhumanity and impiety of their conduct, within the limits of our own property. But this is the least part of our advantages. What is of infinite more importance is the EXAMPLE we shall be able to hold

out

out to the Colonies at large, ſufficient to invite or ſhame all tyrannous Maſters to a more compaſſionate treatment of their fellow-creatures and brethren.

It would be impiety to ſuſpect that the Society will not perſevere in making this uſe of ſo fortunate a circumſtance, as their *duty* more particularly exacts it, and as their *means* of all kinds enable them to do it moſt effectually.

To conclude, you ſee, my brethren, how faithfully this incorporated Society have hitherto laboured to diſcharge their Truſt.

I have ventured to hint at what appears to me the *beſt means* of perfecting our Work; and have ſet before you, though far unable to do it to advantage, the encouragements we have to proſecute thoſe *means*, in the performance of this indiſpenſable duty—to *Prophecy* AGAIN *before many Peoples, and Nations, and Tongues, and Kings.*

P. S.

P. S.

Since the printing this, a pamphlet has been publiſhed, intitled, *A Brief Narrative of the Indian Charity-School in Connecticut, New England*; in which is *a Letter from the Indians of Onohoquage* to the Directors of this Charity, curious enough, on many accounts, to be here tranſcribed.

Lake Utſage, July 31, 1765.

BRETHREN,

WE were informed by our Meſſenger that we ſent to you laſt Spring, *(Gwedelhes,* or *Peter Agwirondongwas)* that you would not only aſſiſt us by ſending us Miniſters to teach us Chriſtianity, but alſo that you would aſſiſt us in ſetting up Huſbandry, by ſending a Number of white People to live with us; who, when come, ſhould build us Mills, teach us Huſbandry, and furniſh us with Tools for Huſbandry, *&c.*

We greatly rejoiced at hearing of it, and expected them this Spring, but are diſappointed; at which we are very ſorry: But we hope that we may yet receive them, and ſhould much rejoice in it, ſhould you ſend them to us.

We

We would have you underſtand, Brethren, that we have no Thoughts of ſelling our Land to any that come to live among us. For if we ſhould ſell a little Land to any, by and by they would want to buy a little more, and ſo our Land would go by Inches, till we ſhould have none to live upon.—Yet as thoſe that come to inſtruct us muſt live, we have no Objections againſt their improving as much Land as they pleaſe; yet the Land ſhall remain ours.

We have, Brethren, never petitioned to you yet for any to aſſiſt us, but only thoſe that come with GOD's *News* (*i.e.* the Goſpel;) yet, as you have offered to aſſiſt us likewiſe in teaching us Huſbandry, we greatly rejoice in it, and think that they ſhould go together, the one as well as the other, and that we want Inſtruction in both. Brethren, we ſend our kindeſt Love to you, and remain your Brethren,

Iſaac Dakayenenſere.

Adam Waconwanoron.

An

An ABSTRACT of the

CHARTER,

nd of the Proceedings of the SOCIETY for the Propagation of the Goſpel in Foreign Parts, from the 15th Day of *February*, 1765, to the 21ſt Day of *February*, 1766.

KING *William* III. of Glorious Memory, was graciouſly pleaſed, on the 16th of *June*, 1701, *to erect and ſettle a Corpo-tion with a perpetual Succeſſion, by the Name of* HE SOCIETY FOR THE PROPAGATION OF E GOSPEL IN FOREIGN PARTS; *for the ceiving, Managing, and Diſpoſing of the Cha-y of ſuch Perſons as would be induced to extend ir Charity towards* the Maintenance of a arned and an Orthodox Clergy, *and the king ſuch other Proviſion as might be neceſſary the Propagation of the Goſpel in Foreign rts, upon Information, that in many of our antations, Colonies, and Factories beyond the Seas, Proviſion for Miniſters was mean, and many er of our ſaid Plantations, Colonies, and Fac-ies, were wholly unprovided of a Maintenance Miniſters, and the publick Worſhip of God; that, for lack of Support and Maintenance*

of ſuch, many of his loving Subjects wanted th Adminiſtration of God's Word and Sacrament and ſeemed to be abandoned to Atheiſm and Infidelity, and others of them to Popiſh Superſtition an Idolatry.

The Society was compoſed, by the Charte of the Chief Prelates and Dignitaries of th Church, and of ſeveral other Lords, and em nent Perſons in the State, with a Power to ele ſuch others to be Members of the Corporatio as they, or the major Part of them, ſhou think beneficial to their charitable Deſigns and they immediately applied themſelves wi great Zeal and Alacrity to the good Wor and after adjuſting Preliminaries in the Cho of Officers, and ſettling ſtanding Orders an Rules for their more regular Proceeding, the ſubſcribed every one of them according to the ſeveral Ranks and Diſpoſitions, an annual Su to be paid to their Treaſurer, for the gener Uſes of the Society; and choſe new Member and gave out Deputations according to t Powers in the Charter, to receive and colle the Donations of all charitable and well-diſpoſe Perſons towards this moſt pious Deſign: An thro' an eſpecial Bleſſing, *this Work of the Lo hath* hitherto *proſpered in their Hands.* Ma more than One Hundred and Thirty Thouſan of our own People, Infants and Adults, an many Thouſands of *Indians* and *Negroes*, ha been inſtructed and baptized into the true Fai of our Lord Jeſus Chriſt; and more than O

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Hundred and Fifty Thouſand Volumes of Bibles and Common Prayer Books, with other Books of Devotion and Inſtruction, together with an innumerable Quantity of pious ſmall Tracts, have been diſperſed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the public Worſhip of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America*, by the Means, and thro' the Procurement, of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Juſtice of the *King's Bench*, and the Lord Chief Juſtice of the *Common Pleas*, of the ſeveral Sums of Money by them received, and laid out, and of the Management and Diſpoſition of the Revenues of the Corporation: This is punctually done, and the Society annually make public an Abſtract of them and their Proceedings. Therefore the Society now, in the firſt Place, acknowledge the Receipt, and return their moſt hearty Thanks for the particular Benefactions of the Year 1765, *viz.*

	l.	*s.*	*d.*
To Mrs. *Luſon*, by the Rev. Mr. *Aſhurſt Allen*, of *Blundeſton*, *Suffolk* —	0	10	6
To Collection, by ditto ———	2	1	8½
To Mrs. *Parker*, of *Bow-Lane*, ———	1	1	0
To Mrs. *Rachel Kelſey*, *Cannon Street*,	1	1	0
To Mrs. *Watſon*, *New Norfolk Street*,	1	1	0

To

To Mrs. *Marg. Floyer*, of *Dorcheſter*, by Mr. *Campbell*, — — —	5	0	0
To Lady *Curzon*, by the Rev. Dr. *Mather*,	5	5	0
For the Legacy of Mrs. *Eliz. Wrigglesworth*, by Mr. *Hezekiah Wrigglesworth*, Executor, — —	20	0	0
To a Perſon unknown, by Mr. *Nath. Woodrooffe*, — — —	50	0	0
To a Perſon unknown, by ditto, —	2	2	0
To the Rev. Dr. *Neden*, —	10	0	0
To the Rev. Mr. *Harvey*, of *Lawſhall*, *Suffolk*, — —	2	2	0
For the Legacy of Mr. *John Benſon*, of *Ledſham*, by the Rev. Mr. *Thomas Bentham* and Mr. *Charles Barnard*, Executors,	50	0	0
To a Perſon unknown, by Miſs *Land*, —	1	1	0
For the Legacy of Mrs. *Eliz. Herris*, by *Ralph Congreve*, Eſq; and Mr. *Richard Bond*, Executors, — —	100	0	0
To a Lady unknown, by his Grace the Lord Archbiſhop of *Canterbury*, —	5	8	0
To Miſs *Cordelia Bright*, her Subſcription to *Chriſtmas*, 1764, —	3	3	0
To Mrs. *Eliz. Torriano*, her Subſcription to *Chriſtmas*, 1764, — —	5	5	0
To Mrs. *Barker*, ſen. of *Lyndon*, by the Vicar of *Empingham*, *Rutlandſhire*, —	1	1	0
To Mrs. *Cath. Antrobus*, by ditto, —	0	10	6
To Mrs. *Sarah Barker*, by ditto, —	0	10	6
To Mrs. *Eliz. Barker*, by ditto, —	0	10	6
To Mrs. *Ann Barker*, by ditto, —	0	10	6

The five laſt Benefactions are directed, by the Benefactors, to the particular Purpoſe of Converting the Indians.

For

For a further Part of Mr. *Henderſon's* Legacy, received of Mr. *Sylvanus Grove*, by Mr. *Tyler*, —— ——	262	0	0
To Mrs. *Eliz. Hanmer*, of *Iſcoyd*, *Flintſhire*, by Mr. *Hetherington*, ——	5	5	0
To *Charles Jennens*, Eſq; of *Gopſal*, *Leiceſterſhire*, by ditto, —— ——	21	0	0
To a Lady unknown, by the Rev. Dr. *Loyd*, Dean of *Norwich*, ——	100	0	0
To Mrs. *Vaughan*, of *Hackney*, ——	1	1	0
To the Rev. the Dean of *York*, and his Friends, —— ——	34	18	0
To Mrs. *Pearce*, by Mr. *Cotton*, ——	2	2	0
To Mrs. *Cath. Kelſey*, by ditto, ——	1	1	0
To Mrs. *Elwes*, of *Chiſwick*, by Mr. *Walter Dicker*, — — —	100	0	0
To Mrs. *Tyrrell*, of *Ormond Street*, by the Rev. Dr. *Plumptre*, — —	10	0	0
To a Gentleman unknown, by the Rev. Mr. *Landon*, — — —	30	0	0
To Mrs. *Fowler*, by Mrs. *Lane*, ——	10	10	0
To Mrs. *Vie*, of *Clifton* near *Briſtol*, her Subſcription to *Chriſtmas*, 1765, —	5	5	0
To a *London* Clergyman, by the Rev. Mr. *Broughton*, —— ——	2	12	6
To Mrs. *Ann Maynard*, by *Henry Hoare* and Co. —— —— ——	10	10	0
For the Legacy of the Rev. Dr. *Duncombe Briſtowe*, by Mr. *Pitt*; one half towards the Support of *American* Biſhops, and the other half for the Inſtruction of the Negroes, ——	120	0	0

To

To Mrs. *Suſan Mathew*, by Mr. *Gregſon*,	1	1	0
To *W. B.*	30	0	0
To *Roger Pratt*, Eſq; of *Riſton* in *Norfolk*, by the Rev. Dr. *Stedman*,	10	10	0
To Mrs. *Rebecca Broomley*,	3	0	0
To a Gentlewoman unknown, by the Rev. Dr. *Hallifax*,	1	1	0
To a Gentlewoman unknown, by the Rev. Dr. *Tew*,	1	1	0
To the Rev. Dr. *Sharp*, Archdeacon of *Northumberland*,	1	1	0
To a Gentleman of *Lowth* in *Lincolnſhire*, by his Friend in *London*,	2	2	0
To a Lady unknown, by Mr. *Bond*,	5	5	0
To a Clergyman in the Eaſt of *Suſſex*, by the Rev. Mr. *Wilſon*,	1	1	0
To the Rev. Dr. *Tottie*, Archdeacon of *Worceſter*, a Collection from *Dodderhill*, *Worceſterſhire*,	1	3	9
To ditto, a Collection from *Broadway*, *Worceſterſhire*,	0	4	1
To Mrs. *Elwes* of *Chiſwick*, by Mr. *Walter Dicker*,	100	0	0
To the Rev. Mr. *Fenwicke*, of *Hallaton* near *Harborough*,	2	0	0
To Mrs. *Bewicke*, by ditto,	3	0	0
To Mrs. *Carte*, by ditto,	1	1	0
To Mrs. *Pegge*, by ditto,	0	10	6
For the Legacy of the Rev. Dr. *Newcombe*, Dean of *Rocheſter*, by the Rev. Mr. *Beadon*, one of the Executors,	100	0	0
To *A. C. C.*	7	7	0

To

To Mr. *Thomas Hughes*,	1	1	0
For the Legacy of the Rev. Mr. *Rich. Garnett*, Rector of *Middleton Cheney*, *Northamptonshire*, by Mr. *James Miller*, the only acting Executor,	200	0	0
To *Humphry Fitzherbert*, of *Briſtol*, Eſq; by the Rev. Dr. *Tucker*, Dean of *Glouceſter*,	2	2	0
To Mrs. *Toogood*, of *Briſtol*, by ditto,	1	1	0
To a Perſon unknown, by the Rev. Mr. *Archdeacon Head*,	2	2	0
For the Legacy of *Eliz. Woodrooffe*, by Mr. *Woodrooffe*, one of her Executors,	40	0	0
To Lady *Curzon*, by the Rev. Dr. *Mather*,	5	5	0
To the Hon. Mrs. *Shirley*,	5	5	0
To a Member of the Society,	3	3	0
To the Hon. Mrs. *George Talbot*, being her annual Subſcription,	5	5	0
To the Rev. Dr. *Knaill*, Vicar of *Cariſbrook*,	1	1	0
To Sir *John Oglander*, Bart. by ditto,	1	1	0
To *Bart. Ev. Leigh*, by ditto,	1	1	0
To *David Urrey*, Eſq; by ditto,	1	1	0
To the Rev. Mr. *Gother*, Rector of *Brook*, by ditto,	1	1	0
To the Rev. Mr. *Troughear Holmes*, by ditto,	1	1	0
To *Pope Blachford*, Eſq; by ditto,	1	1	0
To the Rev. Dr. *Walker*, Rector of *Moteſton*, by ditto,	1	1	0
To the Rev. Mr. *Culm*, Rector of *Freſhwater*, by ditto,	1	1	0
To the Rev. Mr. *Walton*, Rector of *Brixton*, by ditto,	1	1	0

To

To Mr. *Clarke*, of *Newport*, by the Rev. Dr. *Knail*, Vicar of *Cariſbrook*,	0	10	6
To *Robert Worſeley*, Eſq; by ditto,	0	10	6
To *William White*, Eſq; by ditto,	0	10	6
To Mr. *Leigh*, of *Thorleigh*, by ditto,	0	10	6
To the Rev. Mr. *Oglander*, by ditto,	1	1	0
To Lady *Ann Shadwell*, —— ——	1.	11	6
To a Perſon deſiring to be unknown, by the Rev. Mr. *Taylor*, Miniſter of *Cliſton*, near *Briſtol*, —— ——	5	5	0
To the Rev. Mr. *Martian Feaver*, —	1	1	0

Theſe Benefactions, together with Twenty-three Pounds, Two Shillings, paid at Entrance of new Members, amounting to the Sum of One Thouſand Five Hundred and Seven Pounds, Fifteen Shillings and Six Pence Half-penny, are all the Benefactions to the Society in the Year 1765; all which, and a much larger Sum, amounting in the Whole to the Sum of Four Thouſand Seven Hundred and Eighty Pounds, Five Shillings and Three Pence, has been expended in Salaries, and other incidental Charges, and for Books ſent by the Society to *North America*.

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The

The Names of the Society's Miſſionaries, together with thoſe of the Society's Catechiſts and School-maſters, with their reſpective Salaries, are as follow:

	Annual Salaries.
Newfoundland.	£.
Mr. *Langman*, Miſſionary at St. *John's Town*, — — —	50
Mr. *Balfour*, Miſſionary at *Trinity Bay*,	50
Nova Scotia.	
Mr. *Wood*, Miſſionary at *Annapolis Royal*, and *Grandville*, — —	70
Mr. *Wilkie*, School-maſter at *Annapolis*,	10
Mr. *Morriſon*, School-maſter at *Grandville*,	10
Mr. *Breynton*, Miſſionary at *Halifax*, —	70
Mr. *Moreau*, Miſſionary to the *French* at *Lunenburgh*, — —	70
Mr. *Bailly*, School-maſter to the *French* at *Lunenburgh*, — —	15
Mr. Miſſionary at *Lunenburgh*,	70
Mr. *Neuman*, Aſſiſtant School-maſter at *Lunenburgh*, — —	10
Mr. *Joſeph Bennet*, Miſſionary at *Horton*, *Windſor*, *Newport*, and *Cornwallis*,	70
Mr. School-maſter for *Horton* and *Cornwallis*, — —	10
Mr. School-maſter for *Windſor* and *Newport*, — — —	10

New England.

Province of New Hampſhire.

14 Mr *Arthur Browne*, Miſſionary at *Portſmouth*, — — — 60

——— for officiating at *Kittery*, ——— 15

Province of Maſſachuſets Bay.

15 Mr. *Bailey*, Itinerant Miſſionary on the Eaſtern Frontiers, — — 50

16 Mr. *Wiſwall*, Miſſionary at *Falmouth* in *Caſco Bay*, — — — 20

17 Mr. *Baſs*, Miſſionary at *Newbury*, — 50

18 Mr. *Wecks*, Miſſionary at *Marblehead*, 50

19 Mr. *Macgilchriſt*, Miſſionary at *Salem*, 50

20 Mr. Miſſionary at *Cambridge*, 50

21 Mr. *Winſlow*, Miſſionary at *Braintree*, 60

22 Mr. *Ebenezer Thompſon*, Miſſionary at *Scituate*, ——— ——— 50

Colony of Rhode Iſland.

23 Mr. *Marmaduke Browne*, Miſſionary at *Newport*, ——— ——— 50

24 Mr. *Fayerweather*, Miſſionary at *Naraganſet*, — — — 50

25 Mr. *Uſher*, Miſſionary at *Briſtol*, — 60

26 Mr. *John Graves*, Miſſionary at *Providence*, ——— ——— 50

——— for officiating at *Warwick*, — 15

27 Mr. *Taylor*, School-maſter at *Providence*, 10

Colony of Connecticut.

28 Dr. *Johnſon*, Miſſionary at *Stratford*, 50
29 Mr. *Newton*, Miſſionary at *Ripton*, — 30
30 Mr. *Lamſon*, Miſſionary at *Fairfield*, — 50
31 Mr. *Dibblee*, Miſſionary at *Stamford*, — 50
32 Mr. *Mathew Graves*, Miſſionary at *New London*, — — } 60
33 Mr. *Beach*, Miſſionary at *Newtown* and *Reading*, — — } 50
34 Mr. *Palmer*, Miſſionary at *New Haven* and *Weſt Haven*, — } 50
35 Mr. *Gibbs*, Miſſionary at *Simſbury*, — 30
36 Mr. *Viets*, Aſſiſtant to Mr. *Gibbs*, — 20
37 Mr. *Manſfield*, Miſſionary at *Derby* and *Oxford*, — — } 40
38 Mr. *Leaming*, Miſſionary at *Norwalk*, 50
39 Mr. *Davies*, Miſſionary at *New Milford*, *Woodbury*, *Kent*, and *New Fairfield*, — } 30
40 Mr. Miſſionary at *Litchfield*, *Cornwall*, *Sharon*, and *Great Barrington*, } 30
41 Mr. *Scovil*, Miſſionary at *Waterbury*, *Weſtbury*, *Northbury*, and *New Cambridge*, — — } 30
42 Mr. *Peters*, Miſſionary at *Hebron*, — 30
43 Mr. *Andrews*, Miſſionary at *Wallingford*, *Cheſhire*, *Meridan*, and *North Haven*, } 20
44 Mr. *Beardſley*, Miſſionary at *Groton*, 30

New York.

45 Mr. *Samuel Seabury*, Miſſionary at *Jamaica* Town on *Long Iſland*, — } 50

46	Mr. Miſſionary at *Hempſtead* on *Long Iſland*,	50	
47	Mr. *Avery*, Miſſionary at *Rye*,	40	
48	Mr. *Wetmore*, School-maſter at *Rye*,	10	
49	Mr. *Charlton*, Miſſionary at *Staten Iſland*,	50	
50	Mr. *Egberts*, School-maſter at *Staten Iſland*,	15	
51	Mr. Miſſionary at *Eaſt* and *Weſt Cheſter*,	40	
52	Mr. *Nathaniel Seabury*, School-maſter at *Weſt Cheſter*,	10	
53	Mr. *Munro*, Miſſionary at *Philipſburg*,	30	
54	Mr. *Houdin*, Miſſionary at *New Rochelle*,	50	
55	Mr. *Thomas Brown*, Miſſionary at *Albany*, and to the *Mohawk Indians*,	50	
56	Mr. *Cornelius Bennet*, Catechiſt to the *Mohawk Indians*,	40	
57	Mr. *Oël*, Aſſiſtant in inſtructing the *Indians*,	10	
58	*Paulus*, a *Mohawk*, School-maſter to the *Indians*,	7	10
59	Mr. *Lyons*, Miſſionary at *Brookhaven* on *Long Iſland*,	50	
60	Mr. Miſſionary at *Newburgh*,	30	
61	Mr. *Hildreth*, School-maſter at *New York*,	15	

New Jerſey.

62	Dr. *Chandler*, Miſſionary at *Elizabeth Town*,	50	

63

63 Mr. *Mackean*, Missionary at *Amboy* and *Woodbridge*, —— —— } 50
64 Mr. *Campbell*, Missionary at *Burlington*, 60
65 Mr. *Evans*, Missionary at *Glocester* and *Waterford*, —— —— } 40
66 Mr. *Cooke*, Missionary in *Monmouth County*, 60
67 Mr. *Isaac Browne*, Missionary at *Newark*, 50
68 Mr. *Cutting*, Missionary at *New Brunswick* and *Piscataqua*, —— } 40
69 Mr. —— School-master at *Second River*, —— —— } 10
70 Mr. *Morton*, Itinerant Missionary on the North-West Frontier of *New Jersey*, } 50
71 Mr. *Reading*, Missionary at *Trenton* and *Maidenhead*, —— —— } 50

Pennsylvania.

72 Mr. *Ross*, Missionary at *Newcastle*, — 60
73 Mr. —— Missionary at *Apoquinimink*, 60
74 Mr. *Craig*, Missionary at *Chester*, —— 60
75 Mr. *Neill*, Missionary at *Oxford*, — 60
76 Mr. *Currie*, Missionary at *Radnor*, — 60
77 Mr. *Giles*, Missionary at *Dover* and *Duck Creek*, —— —— } 40
78 Mr. *Wilson*, Missionary at *Mispillion*, *St. Paul's* near *Maryland*, and *Cedar Creek*, } 40
79 Mr. *Barton*, Itinerant Missionary in *Lancaster*, —— —— } 50
80 Mr. *William Thomson*, Itinerant Missionary in the Counties of *York* and *Cumberland*, —— —— } 50
81 Mr. *Murray*, Missionary at *Reading*, — 30

North

North Carolina.

82 Mr. *Moir*, Miſſionary, —— 50
83 Mr. *Earl*, Miſſionary at *St. Paul's Pariſh, Chowan County*, — — } 50
84 Mr. *Stewart*, Miſſionary at *St. Thomas's, Bath Town*, —— —— } 50
85 Mr. *Reed*, Miſſionary in *Craven County*, 50
86 Mr. *Thomlinſon*, School-maſter at *Newbern*, —— —— —— } 15
87 Mr. *Barnet*, Miſſionary at *Wilmington* and *Brunſwick*, —— —— } 50

South Carolina.

88 Mr. *Garden*, Miſſionary at *St. Thomas's*, 30
89 Mr. *Harriſon*, Miſſionary at *St. James's, Gooſe Creek*, — — } 30
90 Mr. *Baron*, Miſſionary at *St. Bartholomew's*, —— —— } 30

Georgia.

91 Mr. *Zouberbuhler*, Miſſionary at *Savannah*, 50
92 Mr. *Frink*, Miſſionary at *Auguſta*, — 50

Bahama Iſlands.

93 Mr. *Carter*, Miſſionary, — 60
94 Mr. School-maſter at *New Providence*, — — — } 10
95 Mr. School-maſter at *Harbour Iſland*, — — — } 10

Africa.

Africa.

96 Mr. *Philip Quaque*, Miſſionary, Catechiſt, and School-maſter to the *Negroes* on the Gold Coaſt, — 50

Total £ 3957 10 0

Barbadoes.

97 Mr. *Butcher*, School-maſter at *Codrington College*, — — 100

98 Mr. *Davies*, Aſſiſtant in the School, and Catechiſt to the *Negroes*, — 70

99 Mr. *Bowen*, for teaching Writing and Arithmetick, — — 40

N. B. Theſe Salaries are paid out of the Produce of the Plantation.

The Society allow Ten Pounds Worth of Books to each Miſſion for a Library, and Five Pounds Worth of pious ſmall Tracts to every new Miſſionary, to be diſtributed among his Pariſhoners, and other Parcels of Books, as Occaſion offers, and the Society find them wanting. And the Society have received the following Accounts of their pious Labours in the Year 1765.

Newfoundland.

By a Letter received from the Rev. Mr. *Langman*, the Society's Miſſionary at *St. John's*, dated *Nov.* 9, 1765, it appears, that upon a Survey, there

there were in *St. John's*, beſides the Garriſon, 136 Families, conſiſting of 1059 Souls; *viz.* *Engliſh*, Men, Women, and Children, 445; *Iriſh*, Men, Women, and Children, 614. The *Iriſh* are moſt of them Roman Catholics. In the Courſe of the laſt Year he married 13 Couple, baptized 34 Infants, buried 43 Corpſes, and had about 25 Communicants.

The Rev. Mr. *Balfour*, the Society's Miſſionary at *Trinity Bay*, in his Letters dated *Oct.* 24, and *Nov.* 2, 1765, writes, that in the Diſtrict of the *Bay* there are near 2000 Souls; but, in *Trinity* Harbour only 917, of whom 327 are Proteſtants, 410 Papiſts, and 180 Women and Children. Since his laſt Account, *Nov.* 5, 1764, he has baptized 29 Infants, married 9 Couple, buried 25 Corpſes, and has 10 Communicants: 20 Children repeat their Catechiſm in the Church in the Summer Seaſon; for in the Winter, Men, Women, and Children, retire into the Woods, and live in Hutts, except a few hardy Men, who are Store-keepers. Mr. *Balfour's* Pariſhoners, as a Proof of their Regard, have built him a convenient Houſe, valued at 130l. *Engliſh* Money.

Nova Scotia.

In *March*, 1765, a Letter from *Jonathan Belcher*, Eſq; Preſident of the Council, dated *Halifax*, *Nov.* 12, 1764, was laid before the Board, in which he expreſſes his Senſe of the Society's Attention to the Means propoſed for advancing the

the Interests of Religion and Virtue, in the Appointment of School-masters in this Province, which he hopes may very soon attain the desired End. He represents, in the strongest Terms, Mr. *Breynton's* indefatigable Labours in the large and extensive Cure of the Town and Suburbs of *Halifax*.

The Rev. Mr. *Wood*, the Society's Missionary at *Annapolis Royal* and *Granville*, in his Letter dated *April* 1, 1765, writes, that he has applied himself so closely to the Study of the *Mikmack* Language, that he has attempted to compose a Grammar, in which he has made great Progress; and that he pronounces the Language so well, that upon reading one of Mr. *Maillard's* Morning Prayers, the *Indians* understood him perfectly, and seemed to pray very devoutly. He adds, that Mr. *Wilkie*, the Society's School-master at *Annapolis*, behaves well in his Station.

The Rev. Mr. *Breynton*, the Society's Missionary at *Halifax*, in his Letters dated *June* 14 and 18, 1765, observes, that a favourable Opportunity offers of making some Impressions on the Minds of the *Indians* in this Province, in Favour of the Protestant Religion, as the *French* Neutrals, or *Acadians*, are most of them removed; and thinks a young single Gentleman, who would learn their Language, and occasionally visit their Villages, and converse with them freely, would soon civilize them, and bring them over to our Church. In Consequence of

this Repreſentation, the Society, who are deſirous, on all Occaſions, as much as in them lies, to promote the Converſion of the *Indians*, have agreed to appoint an Itinerant Miſſionary to the *Indians* in *Nova Scotia*, when a proper Perſon can be procured.

The Society have received this Year three Letters from the Rev. Mr. *Moreau*, their Miſſionary to the *French* at *Lunenburg*, dated *June* 20, *Sept.* 29, 1764, and *Oct.* 8, 1765, in which he repreſents the Succeſs of his Labours in bringing over the *Indian* Savages to our holy Religion, having baptized ſeveral of their Children. He ſays, they behave with great Decency in religious Ceremonies, expects they will ſoon become a Part of his Congregation, as almoſt all of them underſtand *French*, and promiſes to do all he can to keep up their good Diſpoſitions. His *French* Congregation conſiſts of 46 Families, in which are 151 Children under 15 Years of Age, and between 50 and 60 Communicants. There are no Papiſts, Heathens, or Infidels among them, nor any who walk diſorderly. Beſides the *French*, he has under his Care ſeveral *Engliſh* and *German* Families, who have always conſidered him as their Paſtor. From *Lady* Day to *Michaelmas*, 1765, he baptized 19 Children, *German* and *French*, married 7 Couple, and buried 2 Children and 3 grown Perſons.

The Rev. Mr. *Vincent*, the Society's Miſſionary at *Lunenburg*, in his Letter dated *May* 31, 1765, writes, that the *Germans* are very deſi-

rous

rous to introduce a *German* Miniſter, and have prepared ſome Timber towards erecting a Meeting-houſe: But as the young People in general ſeem averſe to the Scheme, it is thought it will be dropt. By his *Notitia Parochialis* it appears, that from *Michaelmas*, 1764, to *Lady* Day, 1765, he baptized 29, had 6 Burials, and married 1 Couple: His Communicants at *Chriſtmas* were 38, at *Eaſter* 107, and the laſt *Sunday* in *May* 127. The Society, having ſince received the News of Mr. *Vincent*'s Death, are deſirous to ſend a *German* Miſſionary to *Lunenburgh*, in Conſideration of the great Numbers daily expected there, both from *Philadelphia* and from *Germany*, provided one can be procured, who is likewiſe well qualified to officiate in the *Engliſh* Tongue, moſt of the old *German* Inhabitants now underſtanding *Engliſh* better than *German*.

The Rev. Mr. *Bennet*, the Society's Miſſionary at *Horton*, *Windſor*, *Newport*, and *Cornwallis*, in his Letter dated *June* 14, 1765, writes, that the Inhabitants of *King*'s *County* are much more reconciled to our Mode of Worſhip; and could there be a Clergyman conſtantly reſident in the ſeveral Townſhips, great Improvements might be made. Since his laſt, *Sept.* 18, 1764, he has baptized 27 Infants, and has 13 Perſons, moſt of them Adults, preparing for Baptiſm. In the laſt twelve Months he has married 14 Couple, and has had but 6 Burials ſince he came into the Province, which he mentions as a Proof of the Healthineſs of the Climate. The *Indians* in

King's County, he ſays, are few in Number, behave well, and if no Romiſh Prieſts be ſuffered to come among them, are not like to be troubleſome any more. That he may be of greater Service to them, he intends to apply himſelf to the Study of the *French* Language.

New England.

The Rev. Mr. *Arthur Browne*, the Society's Miſſionary at *Portſmouth* in *New Hampſhire*, in his Letter dated *Aug.* 10, 1765, complains, that in the 66th Year of his Age, and 38th ſince he entered into the Society's Service, he is obliged, for want of another Miſſionary in this Province, to travel through the Country, at the Solicitation of many People, to baptize their Children, and has, ſince his laſt Account, baptized at *Canterbury* 19, at *Boſcawen* 6, at *Pembroke* 3, and at *Nottingham* 6, beſides 29 in his own Pariſh. The Society, in Conſideration of Mr. *Browne's* Age and Infirmities, and of the Proſpect of Succeſs in theſe Frontier-Towns, have agreed to appoint an Itinerant Miſſionary in *New Hampſhire*, as ſoon as a proper Perſon can be procured. They have likewiſe, in Conſequence of the Repreſentations of Dr. *Caner*, Miniſter of the King's Chapel at *Boſton*, and of Mr. *Bailey*, Itinerant Miſſionary on the Eaſtern Frontiers of *Maſſachuſets*, given Leave to the Inhabitants of *George Town*, *Harpwell*, and Places adjacent on *Kennebeck* River, to ſend over a Gentleman for holy Orders, to be ſettled among them,

them, provided they enter into ſuitable Engagements.

The Rev. Mr. *Winſlow*, the Society's Miſſionary at *Braintree* in the Province of *Maſſachuſets*, in his Letters dated *Jan.* 1, and *July* 6, 1765, writes, that the People of *Braintree* have purchaſed a decent and convenient Houſe, and about 7 Acres of valuable Land, for the Uſe of the Miſſionary, at the Expence of 230*l.* Sterling: In the Diſpoſal of which Sum they have acquitted themſelves to their own Reputation and Mr. *Winſlow*'s Satisfaction. In *Braintree* there are 50 Families belonging to the Church, and 53 Communicants; in *Stoughton* 20 Families, and 18 Communicants; and at *Dedham*, and in the Neighbourhood, 10 or 12 Families, and 11 Communicants. At the two laſt Mr. *Windſlow* officiates alternately one *Sunday* in each Month, at which Times the two Congregations unite, and make a decent Appearance. When the Eſtate left by Mr. *Colburn* comes into the Hands of the Church at *Dedham*, there will be a good Foundation for the Settlement of a Miniſter between the Churches of *Stoughton* and *Dedham*. Within the Year Mr. *Winſlow* baptized, in his Miſſion, 22 Infants, 1 white and 2 *Negro* Adults.

The Rev. Mr. *Dibblee*, the Society's Miſſionary at *Stamford* in *Connecticut*, in his Letter dated *April* 1, 1765, writes, that Mr. *St. George Talbot* has not only made them a Preſent of a fine Bell, and of a Silver Tankard and Salver for

for the Holy Communion; but added to the Glebe 4 Acres of choice Land joining to it, with 18 more at a ſmall Diſtance, all nearly contiguous to the Church. The Purchaſe is made out of Mr. *Tulbot*'s Benefaction of 600*l.* and by Deed, on public Record, made over to the Society in Truſt for the Uſe of the Miniſter of the Church for ever. The Heads of Families, Profeſſors of the Church of *England*, in this Miſſion, are 186, the Number of actual Communicants 62, and of Infants baptized the preceding Half Year 33.

The Rev. Mr. *Matthew Graves*, the Society's Miſſionary at *New London* in *Connecticut*, in his Letters dated *April* 20, and *October* 9, 1765, writes, that beſides the Care of his own Miſſion, in which his Hearers greatly increaſe, he has preached, with good Succeſs, in ſeveral Places beyond his Miſſion, where none of our Clergy ever officiated; particularly to a young Congregation 30 Miles off; and to a Tribe of *Indians* at the ſame Diſtance. He went alſo to the Iſland over an Arm of the Sea, where, beſides other Duties, he baptized 3 Children. He preached likewiſe to another Tribe of *Indians* 15 Times, to another 8, and to another twice, beſides officiating ſeveral Times in the Jail, and in the Neighbourhood. The Diſſenters of all Sorts ſend for him in their Illneſs, and are deſirous of his ſpiritual Advice on all Occaſions.

The Rev. Mr. *Beach*, the Society's Miſſionary at *Newtown* and *Reading* in *Connecticut*, in

his

his Letters dated *April* 12, and *Oct.* 2, 1765, writes, that in *Newtown* and *Reading* are about 400 Families, one half Independents, and the other Profeſſors of the Church of *England*, among which laſt are 284 actual Communicants. His People are well fortified againſt Antinomianiſm and Enthuſiaſm; nor are any of them in the leaſt Degree infected with Deiſm.

The Rev. Mr. *Davies*, appointed Miſſionary at *New Milford*, *Woodbury*, *Kent*, and *New Fairfield*, (part of his Itinerant Miſſion being agreed to be taken off, as ſoon as a proper Perſon can be procured) in his Letters dated *Dec.* 24, 1764, and *June* 25, 1765, acquaints the Society, that beſides Officiating in Turn at each of his Churches, he has preached a Number of Week-day Lectures, particularly at *Great Barrington*, where, on *Chriſtmas* Day, 1764, he opened a Church with a numerous Congregation, adminiſtered the Sacrament of the Lord's Supper to 15 Perſons, and baptized 4 Children. The Church at *Sharon* alſo is ſo far compleated, that they can very conveniently aſſemble for public Worſhip. Mr. *Davies* has baptized, within the Year, 88 Children and 2 Adults, and has had ſome reputable Families added to the Church.

The Rev. Mr. *Peters*, the Society's Miſſionary at *Hebron* in *Connecticut*, in his Letters dated *Dec.* 27, 1764, and *March* 15, 1765, writes, that the People of *Hebron*, Diſſenters as well as Churchmen, have ſubſcribed about 90*l.* in order

der to finiſh the Inſide of the Church; and that they have lately diſcovered a Legacy of 300*l.* left towards finiſhing the ſaid Church, which is expected ſhortly to be received, after being concealed near 20 Years. Dr. *Samuel Shipman* has left a Houſe and 2 Acres of Land, appraiſed at 100*l.* the Intereſt of which is to pay the Miniſter's Rates for the poor Church People, beſides 20 Shillings Sterling *per Ann.* for the ſame End: And in caſe his Daughter dies without Iſſue, he gives his whole Eſtate, appraiſed at 1407*l.* to the Support of a School under the Care of the Church-Wardens, with the Advice of the reſident Miniſter; deducting a certain Sum during the natural Life of his Widow and Siſters. From *May* 31, to *Dec.* 27, 1764, Mr. *Peters* baptized at *Hebron* 9 Infants, at *Coventry* 4, at *Mansfield* 1, at *Millington* 2 Infants and 1 Adult. His Communicants are 39.

The Rev. Mr. *Andrews*, the Society's Miſſionary at *Wallingford*, *Cheſhire*, *Meridan*, and *North Haven* in *Connecticut*, in his Letter dated *Jan.* 15, 1765, writes, that for the preceding Half Year he had almoſt entirely devoted himſelf to the Duties of his own Miſſion, preaching conſtantly on *Sundays*, and every other convenient Occaſion, catechizing the Children, viſiting the Sick, *&c.* His Labours have been bleſſed with an Increaſe of brotherly Kindneſs and Peace; a proper Senſe of the Neceſſity and Importance of the two Sacraments; and a conſiderable Addition to the Members of the Church, and

and the Number of Communicants; the Number of Church Families being increaſed, ſince he arrived at this Miſſion, *Jan.* 6, 1762, from 83 to 145, and the Number of Communicants, from 96 to 168.

New York.

The Rev. Mr. *Seabury*, the Society's Miſſionary at *Jamaica Town* on *Long Iſland*, in his Letters dated *April* 8, *June* 28, and *Oct.* 1, 1765, obſerves, that his People are more friendly to each other, and more ſerious and devout in their Attendance on Divine Service than they uſed to be; and promiſe to be more punctual in paying the Allowance for Houſe-Rent, which if they perform, his Situation will be as good as he has a Right to expect. The Pariſh of *Hempſtead* being vacant by the Death of his Father, he has been obliged ſometimes to leave his own People to aſſiſt in ſupplying that Miſſion, where he has baptized 10 Children. The Church-Wardens, and Veſtry of *Hempſtead*, have called Mr. *Cutting*, and petitioned the Society that he be removed thither; but his Removal from *New Brunſwic*, being attended with ſome Difficulties, is not yet determined. Mr. *Seabury* has taken one Journey to *Iſlip*, about 40 Miles from *Jamaica*, preached there on a Week-day to a large Congregation, and baptized 4 white Children, 1 Negro Adult, and 5 Negro Children. In his own Miſſion he baptized, from *Michaelmas* 1764 to *Michaelmas* 1765, 26 white, and

7 black Children; 2 white, and 1 black Adult; and has 26 Communicants.

Mr. *Ephraim Avery*, being well recommended to the Society, by the Clergy in *New Jerſey* and others, and found worthy by the Lord Biſhop of *London* to be admitted into Holy Orders, is appointed to the vacant Miſſion of *Rye*, to which he has ſince been inducted by the Governor.

The Rev. Mr. *Munro*, the Society's Miſſionary at *Philipſburgh*, in his Letter dated *June* 8, 1765, acquaints the Board, that on his Arrival at his Miſſion, he found every Thing promiſing and agreeable; a neat Church (always kept in good Repair by Col. *Philips* and his Family) and a decent Congregation, likely ſoon to become more numerous; the Materials all ready for the Parſonage Houſe; the Glebe well fenced; Plenty of Wood, and a ſufficient Quantity of Arable Land.

By a Letter from the Rev. Dr. *Caner*, Miniſter of the King's Chapel at *Boſton*, in the Province of *Maſſachuſets Bay*, *New England*, dated *Dec.* 21, 1764, we learn, that Mr. *Cornelius Bennet*, Catechiſt to the *Mohawk* Indians, being under a Neceſſity of leaving the *Mohawks* for a Time, on Account of the Small-pox, which raged among them, has undertaken the Duty of Catechiſt to the *Narraganſet* Tribe of *Indians* in the Colony of *Rhode Iſland*; to which Service he was invited by *Thomas Ninigrate*, King of the *Narraganſets*, who has provided, at his own Expence,

Expence, a convenient School, and engaged that his People and their Children shall duly attend. The Commissioners for *Indian* Affairs at *Boston* approve of Mr. *Bennet*'s Services among the *Mohawks*, and of his present Employment among the *Narraganset* Tribe. However, he intends to return to the *Mohawk* Castle, as soon as the Small-pox is over, as he finds them of a very tractable Disposition. Sir *William Johnson* concurs with Mr. *Bennet* in Opinion, that this is a proper Time to provide them a Missionary, which the Society are willing to do when a fit Person can be procured. Mr. *Bennet* has diligently instructed them in Reading, Writing, and the Church Catechism; and is composing a Vocabulary and Nomenclature in their Language, which will be serviceable to the Six Nations. The Rev. Mr. *Fayerweather*, Missionary at *Naraganset*, in his Letter dated *Feb.* 10, 1765, gives an Account of his introducing Mr. *Bennet* to the King of the *Narraganset Indians*, and to several Sachems, who cordially accepted of his Services in instructing their Children: And says, that one Col. *Champlin*, a Gentleman of Note among the *Indians*, consented to board him one half of the Winter, on his promising to teach some white Children as well as *Indians*. Mr. *Fayerweather* gave him Money, and procured him a Number of Psalters, Primers, and Spelling-Books. He concludes with observing, that Mr. *Bennet* is most kindly treated by the King and his whole Tribe, and is likely to be

of eminent Service, being both able and willing to teach and inſtruct the *Indians*.

Mr. *Hildreth*, the Society's School-maſter at *New York*, in his Letter dated *April* 27, 1765, incloſes a Certificate from the Rector, Church-Wardens, and Committee of the Veſtry of *Trinity* Church; by which it appears, that the Children have made a conſiderable Progreſs in Reading, Writing, and Arithmetic; conſtantly attend Divine Service on the Lord's Day, and on *Wedneſdays*, *Fridays*, and *Holydays*, and are frequently catechized by the Rector. The School conſiſts of 48 Boys, and 24 Girls. The Girls go to a School-miſtreſs to learn Needlework; but ſuch as are capable, come to Mr. *Hildreth* every Afternoon, to learn to write. From *Lady* Day 1764, to *Lady* Day 1765, 10 Boys and 6 Girls have been diſcharged, and others taken in to ſupply their Places. Beſides the above, Mr. *Hildreth* teaches a large Number of Negro Catechumens to ſing the Pſalm Tunes, who attend him every *Sunday* Afternoon for that Purpoſe.

New Jerſey.

Several Letters have been received from the Rev. Dr. *Chandler*, the Society's Miſſionary at *Elizabeth Town*, dated *Feb.* 4 and 12, *April.* 11, *July* 5, and *Sept.* 18, 1765, in which he recommends a new Miſſion between *Monmouth* County and *New Brunſwic*, where, he ſays, the Neceſſities of the People are very great; and they have already entered into Engagements for

the

he Support of a Miſſionary; and in Conjunc-
ion with Meſſ. *Mackean, Cooke, Iſaac Browne,*
nd *Cutting*, earneſtly requeſts, that a new Miſ-
ion be erected at St. *Peter's Spotſwood* and St.
Peter's Freehold, who have jointly ſubſcribed
o *l. per Ann.* Proclamation Money, and enter-
d into Bond to provide a convenient Parſonage
Houſe, with not leſs than 50 Acres of good
Land for a Glebe, to be conveyed to the Society
or their Miſſionary to the ſaid two Churches
or ever. This laſt Miſſion the Society have
greed to eſtabliſh as ſoon as may be. Dr.
Chandler writes, that he has under his Care 97
Families, to whom he miniſters with all the
Attention in his Power; that his Church was
never more crowded; that he has upwards of
o Catechumens, whom he regularly attends
very *Sunday*; and that his People have raiſed a
ubſcription for enlarging the Parſonage Houſe.
From *July* 5, 1764, to *July* 5, 1765, he bap-
ized 41 Infants and 2 Adults, and had 5 new
Communicants.

The Rev. Mr. *Iſaac Browne*, the Society's
Miſſionary at *Newark* and *Second River*, in his
Letter dated *Oct.* 6, 1764, acquaints, that be-
ides performing the Duties of his Office in both
Parts of his Pariſh, he made a Viſit to *Morris*
Town, about 20 Miles from *Newark*, and preach-
d to a conſiderable Congregation of Profeſſors
f the Church of *England*; and chriſtened, in
is Journey, 18 Infants and 4 Adults, one of
hem a Negro Man of good Character. His

own

own Congregations are ſteady in their Attendance on Divine Service, not in the leaſt fluctuating in their Principles. The Society have ſince learnt, that Mr. *Browne* is in ſo ill a State of Health, that he had not been able to do any parochial Duties, in which Dr. *Chandler* is ſo kind as to give him all the Aſſiſtance he can.

The Rev. Mr. *Cutting*, the Society's Miſſionary at *New Brunſwic* and *Piſcataqua*, in his Letter dated *April* 29, 1765, with Pleaſure, obſerves, that in *New Brunſwic* the ſame Catholic Spirit prevails, all Denominations living together in a friendly Manner, without Diſputes and Animoſities; that he has had 5 new Communicants ſince his laſt, and baptized 14 Children. In *Piſcataqua* the Church is well filled, and the People appear ſerious and attentive. The *Sunday* after *Chriſtmas* he had 7 Communicants here, and at *Eaſter* 13; and has baptized 1 Adult, 3 white Children, and 1 Black. The uncommon Severity of the Winter had prevented ſeveral from bringing their Children to be baptized, and from being baptized themſelves, as from their Education and Connection with the *Anabaptiſts* they are urgent for Dipping. As often as the Seaſon would permit, he has attended on Week-days at *Spotſwood*, where there is a neat Church and flouriſhing Congregation, unhappily deſtitute of a Miniſter, which, could they obtain one, would be a great Benefit to all the Inhabitants of that extenſive Diſtrict; a Bleſſing, which the Society

Society have engaged to procure them as ſoon as poſſible.

The Rev. Mr. *Treadwell*, late the Society's Miſſionary at *Trenton* and *Maidenhead*, after a tedious Illneſs, departed this Life in *Auguſt* laſt, much lamented. Before his Death he acquainted the Society, in his Letter dated *June* 25, 1765, with the generous Donation of Mrs. *A. Coxe*, who has given to the Church of *Trenton* a Peice of Plate of 20 Ounces; and another of Mr. *Charles Coxe*, Merchant, who has given a Bell of 150lb. weight. At the earneſt Requeſt of the Church-Wardens and Veſtry of *Trenton*, and the Recommendation of Dr. *Smith*, and others, the Society have agreed to ſupply this Miſſion by the Removal of Mr. *Reading*, of *Apoquinimink* in *Penſylvania*, who has been a faithful Miſſionary there about 20 Years.

Penſylvania.

The Rev. Mr. *Reading*, the Society's Miſſionary at *Apoquinimink*, in his Letter dated *June* 25, 1765, writes, that a Family, of conſiderable Intereſt in theſe Parts, have engaged to grant a commodious Lot of Ground, ſufficient for erecting a large Church with a Burying Place adjoining to it, to be conveyed, in Truſt, for the Uſe of the Epiſcopal Congregation at *Apoquinimink*. Upwards of 500*l.* were ſubſcribed to the Undertaking within a few Days.

The Rev. Mr. *Inglis*, many Years the Society's Miſſionary at *Dover*, being ſettled at *New York*,

York, as one of the Aſſiſtants to Dr. *Auchmuty*, Rector of *Trinity* Church; the Society have divided the Miſſion of *Dover* between the Rev. Meſſ. *Giles* and *Wilſon*. Mr. *Giles* is repreſented by Dr. *Johnſon*, Dr. *Auchmuty*, and Mr. *Ogilvie*, as a Gentleman who has made a good Proficiency in mathematical, philoſophical, and theological Studies, as well as in Latin and Greek; and who has always approved himſelf devout and virtuous. Mr. *Wilſon* is recommended by Mr. *Neil* and Mr. *Inglis*, as a Perſon educated for Holy Orders, unblemiſhed in Character, prudent in his Deportment, and one whom the People he is ſent to are very deſirous to have for their Miſſionary.

The Rev. Mr. *Burton*, the Society's Itinerant Miſſionary in *Lancaſter*, in his Letter dated *Nov.* 16, 1764, gives a very particular Account of the State of his Miſſion, which takes in the whole of *Lancaſter* County, part of *Cheſter*, and part of *Berks*, and is 200 Miles in Circumference. The County of *Lancaſter* contains upward of 40,000 Souls. Of this Number not more than 500 can be reckoned as belonging to the Church of *England*; the reſt are *German Lutherans*, *Calviniſts*, and of other Perſuaſions. The Church of *England*, however, viſibly gains Ground throughout the Province. The Mildneſs and Excellency of her Conſtitution; her Moderation and Charity, even to her Enemies, and the indefatigable Labours of her Miſſionaries, muſt at length recommend her to all. The

German

German Lutherans have frequently propoſed an Union. A large and reſpectable Body of *Dutch* in *Philadelphia* have already drawn up Conſtitutions, by which they oblige themſelves to conform to the national Church, and to uſe her Liturgy and Forms, and none elſe, provided the Lord Biſhop of *London* will grant Ordination to ſuch Gentlemen as they ſhall preſent to him. The *Germans*, in general, are well affected to the Church of *England*, and might eaſily be brought over to it. The Town of *Lancaſter* contains about 600 Houſes, and is a very reſpectable and wealthy Place. It has a large and elegant *Lutheran* Church, a *Calviniſt* Church, a *Moravian* Church, a *Quakers* Meeting, a *Preſbyterian* Meeting, a *Popiſh* Chapel, conſtantly attended by Jeſuit Miſſionaries, together with the Church under Mr. *Barton's* Care, to which about 30 Families belong, and 25 Communicants. The *Preſbyterians*, and ſuch *Germans* as underſtand *Engliſh* occaſionally attend. The Church of *Caernarvon* is 20 Miles from *Lancaſter*, on the Verge of *Berks* County, which has between 50 and 60 Families belonging to it, all of *Welch* Extraction. Communicants here are about 40. People of different Denominations attend, ſo as often to make up a Congregation of 300 Perſons. The Church of *Pequea* is in *Cheſter* County, 18 Miles from *Lancaſter*. The Congregation here conſiſts of about 50 Families, beſides Numbers of Diſſenters, who conſtantly attend. Communicants here are 30. In theſe Churches

Mr. *Barton* officiates nearly alternately, never omitting to inſtruct his young Catechumens, who increaſe daily. He has baptized, within the Year, 115 Infants, 12 white and 2 black Adults, well prepared, and able to give a good Account of their Faith. Beſides theſe ſtated Duties, Mr. *Barton* is often called 10, 15, or 20 Miles, to viſit the Sick, bury the Dead, &c. which greatly adds to his Fatigue. The Churches of *New London*, and *White Clay Creek*, demand a Share of his Labours; the former 35 Miles from *Lancaſter*, with about 20 Families belonging to it; the latter upwards of 50 Miles off, and has 60 Families of orderly and religious People, who are willing to contribute liberally towards the Support of a Miſſionary. From a View of their Numbers, and the decent regular Appearance they made when he officiated among them, he has reaſon to believe, a prudent Clergyman ſettled between the two Churches would ſoon make a flouriſhing Miſſion. The Society are deſirous to ſend them a Miſſionary as ſoon as they have entered into proper Engagements. In another Letter, dated *Aug.* 8, 1765, Mr. *Barton* writes, that on *Sunday*, *Aug.* 4, he opened a new Church in the County of *Berks*, 5 Miles from *Caernarvon*, and 26 from *Lancaſter*, built in Purſuance of the Will of Mr. *Thomas Morgan*, who bequeathed the Iſſues and Profits of 90 Acres of Land, which, when the Building is paid, are directed to be given to the Miniſter for ever. As this Church is within his Miſſion,

he

he purpoſes to give it all the Attendance he can. Mr. *Cox*, a Merchant of *Philadelphia*, who has lately laid out a large Town 40 Miles from *Lancaſter*, has granted a Lot for a Church, free of Quit-Rent for ever, in a convenient Part of his Town. *Edward Shippen*, Eſq; Protonotary of the County of *Lancaſter*, has likewiſe granted a Lot for the ſame Uſe, and on the ſame Terms, in his Town called *Shippenſburgh*, about 70 Miles from this Place, which has been long ſettled. Mr. *Barton* has accepted theſe Lots in the Name of the Society, and will have the Deeds made to them. In the laſt Half Year he baptized 40 Infants and 1 Adult.

The Rev. Mr. *William Thompſon*, the Society's Itinerant Miſſionary in the Counties of *York* and *Cumberland*, in his Letters dated *March* 25 and *July* 8, 1765, acquaints the Society, that the Aſſembly of this Province, conſidering the many Diſadvantages the Church of *England* labours under, and how unable its Profeſſors are to erect Places of public Worſhip, have paſſed an Act for raiſing 3000 *l.* by Lottery; 200 *l.* of which are to be applied towards finiſhing his Church at *Carliſle*; 60 *l.* for finiſhing the Church at *Huntington*; and 315 *l.* for building a Church in the Town of *York*, and the Remainder to be applied to the Uſe of the Churches in the interior Parts of the Province. By his *Notitia Parochialis* it appears, that from *Sept.* 25, 1764, to *June* 25, 1765, he baptized 63 Infants, and 2 adult Converts from Quakeriſm.

The Rev. Mr. *Murray*, the Society's Miſſionary at *Reading*, in his Letter dated *June* 25, 1765, writes, that the Congregations of *Reading* and *Molatton* have reſolved to provide Churches, and increaſe the Miſſionary's Salary as ſoon as they are finiſhed; that they have undertaken to provide a Parſonage Houſe and Glebe; and in the mean Time he expects they will allow him an equivalent. His Congregation at *Reading* is increaſed from 7 to 22 Families. The Popiſh Congregation here is ſerved once a Month by a Jeſuit Prieſt, who is ſaid to have had, on *Trinity Sunday*, more than 200 Communicants. The Proprietors of this Province have given Orders for a Lot of Ground in this Town for building an epiſcopal Church, and one Mr. *Jones* is to grant, for its Uſe for ever, 50 Acres of Land, about 2 Miles from Town, which may in Time be valuable.

North Carolina.

The Society have received a Letter from his Excellency *William Tryon*, Eſq; Lieutenant Governor of *North Carolina*, dated *July* 31, 1765, repreſenting the preſent State of Religion in this Province, where he ſays every Sect abounds except the Roman Catholics; but reckons the Church of *England* to have the Majority, and doubts not but the greateſt Part of every Sect would come over to the eſtabliſhed Religon, could a ſufficient Number of exemplary and orthodox Clergy perſuade themſelves to ſettle in this Country.

try. For the Encouragement of the Clergy, the Governor has procured a new Law, greatly in their Favour, and requeſts the Society to find out Miſſionaries for the ſeveral Pariſhes which are ſtill unprovided, and to furniſh the Deſks with well bound Bibles and Prayer-Books. The Society have returned Thanks to the Governor for his Attention to the Intereſts of Religion, and for procuring ſo good a Bill in Favour of the Clergy; agree to recommend as many worthy Clergymen to ſettle in this Province, as can be procured, and to ſend to the Care of the Governor Quarto Bibles and Prayer Books, for the Uſe of the Churches, as they ſhall be wanted.

The Rev. *Mr. Reed*, the Society's Miſſionary in *Craven* County, in his Letter dated *July* 10, 1765, mentions, with Pleaſure, the new Law lately paſſed for the Encouragement and Eſtabliſhment of an orthodox Clergy, by which, though the Stipends be not augmented, ſome of their Grievances are removed. The Right of Preſentation is in the Crown, and a ſhorter and and much eaſier Method is appointed for the Recovery of Stipends by Law, which allows 133*l.* 6*s.* 8*d.* Proclamation Money *per Ann.* a good Glebe-Houſe and Land, or in lieu thereof 20*l.* Proclamation Money *per Ann.* The legal Encouragement, he thinks, will grow better daily, by the Stop put to the Paper Coinage. Some Addition alſo will be made to the Income by Marriages and Funeral Sermons. Mr. *Reed* writes, that he has made two Journies into remote

mote Pariſhes, preached for ſeveral Days together, and baptized upwards of 200 Children and Adults. He has likewiſe viſited St. *John's* Pariſh four Times in the laſt ſix Months, and baptized 35 white Children and 1 black, and adminiſtered the Sacrament of the Lord's Supper to 39 Communicants at *Newport* Chapel. From *December* 24, 1764, to *June* 24, 1765, he baptized, in his own Pariſh, 105 white Children, 8 black, and 2 Adults; and had 207 Communicants. The School at *Newbern* is now building, and Mr. *Thomlinſon* attends the School with ſo great Diligence, that the Society, upon the Governor's ſtrong Recommendation of him, have thought fit to increaſe his Salary.

This Year the Rev. Mr. *Barnet*, ſtrongly recommended by Perſons of diſtinguiſhed Rank and Character, both in *England* and *America*, has been appointed Miſſionary at *Wilmington* and *Brunſwic*, to officiate at theſe Places as the Governor ſhall direct, and ſhall be found moſt ſuitable to the Circumſtances of the People. Alſo the Rev. Mr. *Coſgreve*, appearing by his Learning and Character to be properly qualified, is recommended to the Governor to be fixed in ſuch Pariſh as he ſhall think proper, with the legal Stipend, and a Gratuity from the Society towards the paying the Expences of his Voyage. And the Rev. Mr. *Moir*, who has been many Years an Itinerant Miſſionary, is, at the Governor's Requeſt, to be fixed to ſome particular Pariſh.

South

South Carolina.

The Rev. Mr. *Garden*, the Society's Miſſionary at St. *Thomas's*, in his Letter dated *May* 6, 1765, writes, that his Chapel of Eaſe at *Pompion Hill* is almoſt finiſhed by the Help of Subſcriptions and Donations, and the Aſſiſtance of the General Aſſembly, who have granted 200*l.* Sterling towards it. Among the Benefactors he mentions Mr. *Manigault*, of *Charles Town*, as deſerving particular Notice; who, beſides a Subſcription of 50*l.* Sterling, has made a Preſent of 950 red Tiles for flooring the Iſles, which coſt 70*l.* Sterling.

The Parish of St. *John* in *Berkeley* County, becoming vacant by the Death of the Rev. Mr. *Durand*, is now ſupplied without any Allowance from the Society; the Proviſion of 100*l.* Sterling, made by the Laws of the Province for that and every other Parish, with other Emoluments, being judged a ſufficient Support.

The Rev. Mr. *Harriſon*, the Society's Miſſionary at St. *James's Gooſe Creek*, in his Letter dated *May* 2, 1765, tranſmits the Accounts of the Rev. Mr. *Ludlam's* Legacy; and acquaints the Board, that the Pariſhioners of *Gooſe Creek* have ſigned a Subſcription to the Amount of 200*l.* Sterling, which they bind themſelves, Heirs, *&c.* to pay towards the Building of a School-houſe, provided the Society will give their Aſſent to ſome Propoſals, which they think will greatly tend to make the School anſwer the

uſeful

useful Designs of the Donor of the Legacy. The Proposals, with some small Alterations, have been agreed to, and are as follows:

1. That the Parish shall choose, annually, three Parishoners, of which the Rector always to be one, to be the Visitors of the School, to inspect the Conduct of the Master, and to examine what Progress the Scholars make in their Learning.

2. That if any School-master, sent by the Society to the said School, shall neglect the Instruction of the Children, or by any immoral Behaviour, or otherwise, shall become unfit for, or incapable of performing his proper Duty, then the said Visitors, or two of them (provided the Minister of the Parish be one) shall inform the Church-Wardens and Vestry for the Time being, of such Neglect, Incapacity, or Unfitness: And, if upon just Enquiry, the Majority of the Church-Wardens and Vestry shall find the Master to be negligent, unfit, or incapable, it shall be in the Power of the said Majority to suspend, displace, or remove, the said Master, as shall seem to them most proper; acquainting the Society therewith by the first Opportunity, and giving their Reasons for so doing.

3. That, as, by the Death or Removal of a Master, some considerable Time will elapse before the Society can be made acquainted therewith, and supply the Vacancy, the Vestry shall have Power to nominate a Substitute to perform the Office of School-master, during the Suspension;

ſion, allowing him any Sum not exceeding the Half of the Salary, till the Society's Pleaſure be known; and in caſe the Vacancy ſhall happen by Death, to allow the Perſon who officiates any Sum not exceeding two Thirds of the Salary.

A new Letter of Attorney is ſent to *Gooſe Creek* for the Managing of Mr. *Ludlam*'s Legacy; and the Rev. Mr. *James Harriſon*, Meſſrs. *Robert Hume*, *Benjamin Coachman*, and *John Parker*, are appointed the Society's Attorneys.

Georgia.

The Society have received a Letter from the Church-Wardens and Veſtry of St. *Paul*'s Pariſh in *Auguſta*, dated *May* 8, 1765, returning Thanks for the Appointment of ſo worthy a Miſſionary as Mr. *Frink*, whoſe unexceptionable Conduct has already engaged the Eſteem of all the Pariſhioners. They are ſorry to obſerve, that his Income is much leſs than they had given him reaſon to expect in a former Letter, occaſioned by the Reduction of the Salary allowed for a School in this Place, and the Loſs of 17*l.* paid by *South Carolina* for a Sermon once a Month at Fort *Moore*, that Fort being now removed to the Diſtance of 40 Miles from *Auguſta*. The Society, in Conſideration of Mr. *Frink*'s Diſappointment, and his worthy Behaviour, have agreed to raiſe his Salary from 30*l.* to 50*l.*

The Society have likewiſe received two Letters from the Rev. Mr. *Frink*, their Miſſionary at *Auguſta*, dated *March* 15 and *June* 1, 1765, giving an Account of his Labours in *New England*, while he was waiting for a Paſſage to his Miſſion; in which Time he was conſtantly employed in reading, preaching, baptizing, and adminiſtring the Sacrament of the Lord's Supper, in a Number of Places deſtitute of Clergy. The Gentlemen, he ſays, who applied to the Society for a Miſſionary, treat him with Reſpect, and endeavour to make Things as agreeable as they can, though they cannot comply with every Particular mentioned in their Letter. The lower Sort here have but little Religion; and public Worſhip is kept up chiefly by a few Gentlemen and their Families, whoſe Example may, in Time, introduce a Form of Religion. The Number of Inhabitants in this Pariſh is 138 Men, and 402 Women and Children; 501 Negro Slaves, and about 90 *Checkeſaw Indians*.

Bahama Iſlands.

His Excellency *William Shirley*, Eſq; Governor of the *Bahama* Iſlands, in his Letters dated *May* 8 and *June* 1, 1765, informs the Society, that, in Conſideration of the Rev. Mr. *Carter*'s faithful Labours in theſe Iſlands for 15 Years, he has given him Leave of Abſence from his Cure for one Year, to ſettle ſome Affairs in *London*. For Information concerning the State of

th

the Church here, he refers to a former Letter mentioned in the Abſtract publiſhed in the Year 1762; and to Mr. *Carter*, upon his Arrival in *England*, as to a Perſon perfectly acquainted with it, and who has the religious Intereſts of his People really at Heart. The School-maſter at *Harbour Iſland*, having greatly neglected his Duty, the Governor will endeavour to procure ſome fit Perſon to ſupply his Place, and hopes to engage a Clergyman to do Mr. *Carter*'s Duty at *New Providence*, during his Abſence. Mr. *Robertſon* has reſigned the Office of School-maſter at *Naſſau* in *New Providence*.

Africa.

The Rev. Mr. *Philip Quaque*, a Negro, educated in *England* at the Expence of the Society, was, in *May* laſt, appointed Miſſionary, Catechiſt, and School-maſter to the Negroes on the Gold Coaſt, and furniſhed, by Order of the Board, with every Thing neceſſary for his Voyage; and it is hoped he is, by this Time, ſafely arrived at the Place of his Deſtination.

☞ The Society, from their firſt Inſtitution, taking into their ſerious Conſideration the abſolute Neceſſity there is, that thoſe Clergymen, who ſhall be ſent Abroad, ſhould be duly qualified for the Work to which they are appointed, deſire every one, who recommends any Perſon to them

for that Purpoſe, to teſtify their Knowledge, as to the following Particulars:

1. The Age of the Perſon.
2. His Condition of Life, whether ſingle or married.
3. His Temper.
4. His Prudence.
5. His Learning.
6. His ſober and pious Converſation.
7. His Zeal for the Chriſtian Religion, and Diligence in his holy Calling.
8. His Affection to the preſent Government.
9. His Conformity to the Doctrine and Diſcipline of the Church of *England*.

And the Society do now requeſt, and earneſtly beſeech all Perſons concerned, that they recommend no Man out of Favour or Affection, or any other worldly Conſideration, but with a ſincere Regard to the Honour of Almighty GOD, and our bleſſed SAVIOUR; as they tender the Intereſt of the Chriſtian Religion, and the Good of Men's Souls.

And the Society particularly deſire their Friends in *America* to be ſo juſt to them, when any Perſon appears there in the Character of a Clergyman of the Church of *England*, but by his Behaviour diſgraces that Character, to examine as far as may be into his Letters of Orders, his Name and Circumſtances, and to inſpect the public

public Liſt of the Names of the Miſſionaries of this Society, publiſhed annually with the Abſtract of their Proceedings; and the Society are fully perſuaded it will appear, that ſuch unworthy Perſon came thither without their Knowledge; but if it ſhould happen, that any ſuch ſhould come thither from them, they intreat their Friends in *America*, in the ſacred Name of Chriſt, to inform them, and they will *put away from them that wicked Perſon*.

The

The Receipts and Payments on the General Account of the Society for the Year past, stood thus at the Audit of the Society on the 28th Day of *January* 1766.

RECEIPTS.

	l.	*s.*	*d.*
By Benefactions and Legacies and Entrance of Members in the Year 1765, — —	1507	15	6½
By Subscriptions of Members of the Society, — —	697	19	0
By Rent from Tenants, and by Dividends in the public Funds, — —	663	17	0
By Sale of Moneys in the public Funds, — —	933	16	3
Ballance due to the Treasurer on this Account, *Jan.* 28, 1766, —— ——	2005	12	9
Total	5809	0	6½

PAY-

PAYMENTS.

	l.	*s.*	*d.*
To the Treaſurer the Ballance of his Account *Jan.* 24, 1765,	528	15	3½
To an Error in laſt Account, by placing Biſhop *Oſbaldiſton*'s Legacy of 500*l.* as received, which was given for other Purpoſes, and only the Intereſt thereof to be applied to this Account,	500	0	0
For Salaries to Miſſionaries, Catechiſts, Schoolmaſters, and the Officers of the Society,	4144	5	3
For Books, Gratuities to Miſſionaries, and other incidental Charges,	636	0	0
Total	5809	0	6½

Abſtract

Abſtract of the Society's *London* Account relating to *Codrington* College and their Plantations in *Barbadoes*, as ballanced by the Auditors of the Society, on the 28th Day of *January* 1766.

The Society to the Truſt Dr.

	l.	*s.*	*d.*
To Ballance of Accounts on the 24th Day of *January*, 1765,	5962	14	3½
To Nett Produce of 95 Caſks of Sugar ſold at *London*, —	2072	14	3
To Dividends on 7000 *l.* Old South Sea Annuities for one Year, due *October* 10, 1765,	210	0	0
To One Year's Dividend on 4000 *l.* Conſol. Bank Annuities, due *July* 5, 1765, —	120	0	0
To Intereſt on 1600 *l.* *India* Bonds, to 30th of *September*, 1765, — —	32	0	0
	£ 8397	8	6½

The

The Society to the Truſt Cr.

		l.	*s.*	*d.*
By Bills drawn at *Barbadoes* by the Society's Attorneys, and others; and paid here; and for Commiſſion,		1987	15	2
By Salaries to Officers in *London*,		75	0	0
By Invoice of Goods ſent to *Barbadoes*,		232	14	3
By Cath paid to Lord *Montford* for conveying his Intereſt in Mrs. *Wharton*'s Eſtate at *Barbadoes* to the Society,		435	4	6
By Purchaſe of Exchequer Bills and *India* Bonds, with Intereſt due thereon, and Commiſſion,		4703	18	11
By petty Diſburſements,		6	4	8
By Cath in the Hands of the Society's Treaſurer, *Jan.* 28, 1766,		956	13	6½
	£	8397	8	6½

Barbadoes.

The Rev. Mr. *Butcher*, the Society's Schoolmaſter at *Codrington College*, in his Letter dated the 23d of *Auguſt*, 1765, writes, that the School (except one Vacancy which lately happened) is filled with the complete Number of Boys. Mr. *Davies*, Aſſiſtant in the School, having ſignified his Intention of reſigning that Office, the Society have made an Offer of it to the Rev. Mr. *Thomas Duke*. The Number of Scholars on the Foundation is Eighteen, for whoſe Uſe ſome more School-books are ordered to be ſent.

The Society's Attorneys, in their Letter dated the 29th of *Auguſt*, 1765, acquaint, that the Repairs of the College and Manſion-Houſe are compleated in a very ſubſtantial Manner, which have this Year been a very great Expence to the Society. By their Accounts it appears, that there is a great Deficiency in the neat Profits of the Plantations this Year, owing to the Misfortune of having many Acres of Canes blaſted, the Reduction of the Price of Rum, and the purchaſing Horſes and Cattle. They recommend, that the Rev. Mr. *Butcher*, who reſides on the Plantations, may be added to the Number of the Society's Attorneys, which is accordingly done.

A LIST

A LIST of the MEMBERS OF *The* SOCIETY *for the Propagation of the Goſpel in Foreign Parts.*

Thoſe marked thus * were choſen Members in the Year 1765.

A.

THE Right Reverend *Richard* Lord Biſhop of St. *Aſaph.*

Thomas Archer, M. A. Prebendary of *St. Paul's.*

Francis Aſtry, D. D. Treaſurer of St. *Paul's.*

William Ayerſt, D. D. Prebendary of *Canterbury.*

Charles Ward Apthorp, of *New York*, Eſq;

John Apthorp, of *London*, Eſq;

James Apthorp, of *Boſton*, Eſq;

Eaſt Apthorp, M. A.

Mr. *Enos Alling*, of *New Haven*, *Connecticut.*

The Rev. Dr. *Samuel Auchmuty*, Rector of *Trinity Church* in the City of *New York.*

* The Rev. Sir *Aſhurſt Allin*, Bart.

B.

THE Right Reverend *Edward* Lord Biſhop of *Bath* and *Wells*.

The Right Reverend *John* Lord Biſhop of *Bangor*.

The Right Reverend *Thomas* Lord Biſhop of *Briſtol*.

The Honourable *Francis Barnard*, Eſq; Governor of the Province of *Maſſachuſet's Bay* in *New England*.

The Honourable and Reverend *Shute Barrington*, LL. D. Canon of *Chriſt Church*.

Richard Barford, D. D.

Edward Ballard, D. D.

Thomas Barnard, M. A. Rector of the Church of *Bridge Town* in *Barbadoes*.

The Rev. Mr. *James Barclay*.

Cutts Barton, D. D. Dean of *Briſtol*.

John Bradſtreet, Eſq; Colonel.

Edward Bearcroft, Eſq;

Philip Bearcroft, M. A.

George Berkeley, M. A.

Edward Bernard, D. D. Provoſt of *Eton* College.

Jonathan Belcher, Eſq; Preſident of the Council in *Nova Scotia*.

John Berriman, M. A.

John Berney, D. D. Archdeacon of *Norwich*.

Calverley Bewicke, Eſq;

Thomas Blackwell, M. A.

Ebenezer Blackwell, Eſq;

Jonathan Blenman, Eſq; Attorney-General in *Barbadoes*.

William

William Bowles, M. A. Fellow of *Winchester* College.
Robert Breton, M. A. Archdeacon of *Hereford*.
Henry Burrough, M. A. Prebendary of *Peterborough*.
Joseph Browne, D. D. Provoſt of *Queen's* College in *Oxford*.
John Burton, D. D. Fellow of *Eton College*.
Thomas Burton, D. D. Prebendary of *Durham*.
Philip Brown, B. D.
The Rev. Mr. *Bourdillon*,
* *Richard Bulkley*, Eſq; Secretary of the Province of *Nova Scotia*.
* *Joſeph Banks*, Eſq;

C.

THE moſt Reverend *Thomas* Lord Archbiſhop of *Canterbury*.
The moſt Reverend *Michael* Lord Archbiſhop of *Caſhel*.
The Right Reverend *Charles* Lord Biſhop of *Carliſle*.
The Right Reverend *Edmund* Lord Biſhop of *Cheſter*.
The Right Reverend *William* Lord Biſhop of *Chichester*.
The Right Honourable Lord *Colrayne*.
The Honourable *George Clinton*, Eſq; Admiral.
John Chapman, D. D. Archdeacon of *Sudbury*.
Timothy Collins, M. A. Canon Reſidentiary of *Wells*.
Mr. *John Cobb*.

Edward

Edward Codrington, Esq;
John Cooksey, M. A.
Charles Walter Congreve, M. A. Archdeacon of *Armagh*.
Allen Cowper, M. A.
John Craven, M. A.
Lewis Crusius, D. D. Prebendary of *Worcester*.
Stephen Comyn, Esq;
William Henry Chauncey, Esq;
Colonel *Mordaunt Cracherode*.
Myles Cooper, M. A. President of *King's College* at *New York*.

D.

THE most Reverend *Charles* Lord Archbishop of *Dublin*.
The Right Honourable *William* Earl of *Dartmouth*.
The Right Reverend and Honourable *Richard* Lord Bishop of *Durham*.
The Right Reverend *Samuel* Lord Bishop of St. *David's*.
The Honourable *Wriothesley Digby*, Esq; LL. D.
Richard Dalton, Esq;
Christopher Dawson, Esq;
Peter d'Espaignol, Esq;
John Denne, D. D. Archdeacon of *Rochester*.
Samuel Dickens, D. D. Archdeacon of *Durham*.
George Dixon, D. D. Principal of *Edmund Hall* in *Oxford*.
Thomas D'oyly, LL. D. Archdeacon of *Lewis*.
Thomas Drake, D. D.
Robert Dinwiddie, Esq;

THE

E.

THE Right Reverend *Mathias* Lord Biſhop of *Ely*.
The Right Reverend and Honourable *Frederick* Lord Biſhop of *Exeter*.
Jucks Eergton, M. A.
Sloane Elſemere, D. D.

F.

FREDERICK Frankland, Eſq;
John Fountayne, D. D. Dean of *York*.
William Freind, D. D. Dean of *Canterbury*.
Tobias Frere, Eſq;
Thomas Edwards Freeman, Eſq;
* ——— *Franklin*, Eſq; of *Halliſax* in *Nova Scotia*.

G.

THE Right Reverend *William* Lord Biſhop of *Gloceſter*.
Henry Galley, D. D. Prebendary of *Gloceſter*.
William Geekee, D. D. Archdeacon of *Gloceſter*.
Edmund Gibſon, M. A. Precentor of St. *Paul*'s.
John Griffith, D. D. Prebendary of *Canterbury*.
Benjamin Goodiſon, Eſq;
John Gooch, D. D. Prebendary of *Ely*.
Sir *Francis Goſling*, Knt. Alderman of *London*.
David Gregory, D. D. Dean of *Chriſt Church*, *Oxon*.
Thomas Greene, D. D. Dean of *Saliſbury*.
Blinman Greſley, M. A.
His Excellency *James Grant*, Eſq; Governor of *Eaſt Florida*.

THE

H

THE Right Honourable *George Montague Dunk*, Earl of *Halifax*.
The Right Honourable and Right Reverend Lord *James* Biſhop of *Hereford*.
The Honourable and Reverend *John Harley*, M. A. Archdeacon of *Salop*.
The Honourable *James Hamilton*, Eſq; Governor of *Pennſylvania*.
Hugh Hall, of *Boſton* in *New England*, Eſq;
James Halliſax, D. D.
George Harriſon, of the City of *New York*, Eſq;
Joſeph Harriſon, Eſq; of *New Haven*, *Connecticut*.
Bartholomew Hammond, Eſq;
Benjamin Hayes, Eſq;
Mr. *George Hayter*.
John Head, D. D. Archdeacon of *Canterbury*:
William Henry, D. D.
William Herring, D. D. Dean of St. *Aſaph*:
Thomas Herring, M. A.
Samuel Holcombe, M. A. Prebendary of *Worceſter*:
Richard Hotchkis, M. A.
Joſeph Hudſon, Eſq; Major General:
William Hutton, M. A.
William Hetherington, M. A.
John Hotham, D. D. Archdeacon of *Middleſex*:
The Honourable *Thomas Harley*, Eſq; Alderman of *London*.
Thomas Hollingbery, M. A.

SIR

I.

SIR *Edmund Isham*, Bart.
Stephen Theodore Janssen, Esq; Chamberlain of *London*.
Charles Jenner, D. D. Archdeacon of *Huntingdon*.
Laurence Jackson, B. D. Prebendary of *Lincoln*.
Samuel Johnson, D. D.
His Excellency *George Johnson*, Esq; Governor of *West Florida*.

K.

THE Right Honourable *Thomas* Earl of *Kinnoul*.
Anthony Keck, Esq; Serjeant at Law.
Samuel Knight, M. A.
* *William Knox*, Esq; Agent for *Georgia* and *East Florida*.
* *Benjamin Kennicott*, D. D.
* *Joshua Kyte*, D. D.

L.

THE Right Reverend *Richard* Lord Bishop of *London*.
The Right Reverend *Frederick* Lord Bishop of *Litchfield* and *Coventry*.
The Right Reverend *John* Lord Bishop of *Landaff*.
The Right Reverend *John* Lord Bishop of *Lincoln*.
The Right Reverend *William* Lord Bishop of *Londonderry*.

The Reverend the Archdeacon of *London*, *John Jortin*, D. D.
The Right Honourable the Earl of *Lincoln*.
John Lawrey, M. A. Prebendary of *Rocheſter*.
William Lloyd, M. A.
Thomas Lloyd, D. D. Dean of *Bangor*.
John Lynch, D. D.
Edmund Lovell, M. A. Canon of *Wells*.
Robert Lowth, D. D. Prebendary of *Durham*.
Thomas Lane, Eſq;
* The Rev. Mr. *Chriſtopher Lonſdale*.

M.

THE Right Honourable *Charles* Lord *Maynard*.
Margaret Profeſſor of Divinity, *Oxon*, *Thomas Jenner*, D. D.
Margaret Profeſſor of Divinity, *Cambridge*, *Zachary Brooke*, D. D.
Alexander Macaulay, Eſq;
William Markham, LL. D. Dean of *Rocheſter*.
Oſſory Medlicot, M. A.
John Frederick Miege, D. D. Proteſtant Eccleſiaſtical Counſellor to the Elector *Palatine*.
Jeremiah Milles, D. D. Dean of *Exeter*.
John Meyonnet, D. D.
Gideon Murray, D. D. Prebendary of *Durham*.
Charles Moſs, D. D. Archdeacon of *Colcheſter*.
Roger Moſtyn, M. A.
Thomas Moore, D. D.
John Moore, M. A.
Charles Morton, M. D. and F. R. S.
John Morgan, B. D. Chancellor of St. *David's*.

Thomas

Thomas Moriſon, M. A.
Charles Martyn, M. A. of *South Carolina*.
* The Honourable *James Murray*, Eſq; Governor of all *Canada*,

N.

THE moſt Noble *Thomas Holles* Duke of *Newcaſtle*.
The Right Reverend *Philip* Lord Biſhop of *Norwich*.
Stephen Niblet, D.D. Warden of *All Souls* College in *Oxford*.
Gerard Neden, D. D. Prebendary of *Lincoln*.
John Nicols, D. D. Preacher of the *Charter-Houſe*.
——— *Naſh*, M. A.
George Nelſon, Eſq; Lord Mayor of *London*.

O.

THE Right Reverend *John* Lord Biſhop of *Oxford*, and Dean of St. *Paul's*.
The Honourable *James Ogletborpe*, Eſq; Lieutenant General,

P.

THE Right Reverend *Robert* Lord Biſhop of *Peterborough*.
The Right Honourable Sir *Thomas Parker*, Lord Chief Baron of the *Exchequer*,
Vincent Perronet, M. A.
The Reverend *James Perard*, M. A. Chaplain to the King of *Pruſſia*.

Charles Plumptre, D. D. Archdeacon of *Ely*.
Edward Poole, M. A. Prebendary of *Brecknock*.
John Potter, D. D. Archdeacon of *Oxford*.
John Pownall, Esq; Secretary to the Lords of Trade and Plantations.
The Hon. *Thomas Pownall*, Esq; Governor of *South Carolina*.
Jos. Parsons, M. A.
Charles Pointz, M. A.
The Reverend Mr. *Richard Peters*, Rector of *Philadelphia*.
Colonel *Frederick Philips*, of *Philipsburg* in the Province of *New York*.
* *William Parker*, D. D.
* *Edmund Proudfoot*, Esq;

Q.

* NUTCOMBE *Quicke*, LL. B. Chancellor of the Church of *Exeter*.

R.

THE Right Reverend *Zachary* Lord Bishop of *Rochester*, and Dean of *Westminster*.
The Right Honourable the Earl of *Radnor*.
Sir *Thomas Robinson*, Bart.
Thomas Randolph, D.D. President of *Corpus Christi* College in *Oxford*.
Regius Professor of Divinity, *Oxford*, *Edward Bentham*, D. D.
Regius Professor of Divinity, *Cambridge*, *Thomas Rutherforth*, D. D.
John Richards, LL. D.

William

William Richardſon, D. D. Maſter of *Emanuel* College, *Cambridge*.
William Robinſon, Eſq;
Mr. *John Roſs* of *Philadelphia*.
John Rutherford, M. A.
John Rotheram, M. A.
* *William Rivet*, Eſq;

S.

THE Right Reverend *John* Lord Biſhop of *Saliſbury*.
The Honourable *William Shirley*, Eſq; Governor of the *Bahama Iſlands*.
Samuel Salter, D. D. Maſter of the *Charter-houſe*.
Eraſmus Sanders, D. D. Prebendary of *Rocheſter*.
George Secker, D. D. Prebendary of *Canterbury*.
Jonathan Shipley, LL. D. Dean of *Wincheſter*.
William Smith, D. D. Provoſt of the College of *Philadelphia*.
Samuel Stedman, D. D. Prebendary of *Canterbury*.
Adlard Squire Stukeley, Eſq;
Joſeph Sims, M. A. Prebendary of St. *Paul's*.
John Simpſon, M. A.
Alexander Steadman, Eſq; Chief Juſtice of the Common Pleas in *Philadelphia*.
Sir *William Stephenſon*, Knt. Alderman of *London*.

T.

SIR *John Thorold*, Bart.
Thomas Tanner, D. D. Prebendary of *Canterbury*.

Mr.

Mr. St. *George Talbot*, of *New York*.
John Tatterſall, M. A.
John Taylor, LL. D. Reſidentiary of St. *Paul's*.
Edmund Tew, D. D.
John Thomlinſon, Eſq;
John Thomlinſon, jun. Eſq;
James Torkington, M. A.
Hugh Thomas, D. D. Dean of *Ely*.
John Thomas, LL. D. Prebendary of *Weſtminſter*.
John Thornton, Eſq;
Sir *John Torriano*, Knt.
Chauncey Townſhend, Eſq;
Thomas Tounſon, B. D.
Barlow Trecothick, Eſq; Alderman of *London*.
Joſiah Tucker, D. D. Dean of *Gloceſter*.
Charles Tarrant, D. D. Dean of *Peterborough*.
John Temple, Eſq; Surveyor General of the Cuſtoms in the North Diſtrict of *America*.
Samuel Turner, Eſq; Alderman of *London*.
John Townſon, Eſq;

V.

PHILIP *de Valois*, M. A.
Henry Vane, D. D. Prebendary of *Durham*.
Abbot Upſher, M. A.
The Rev. Mr. *Vaughan*, Chaplain to the Factory at *Hamburgh*.

W.

THE Right Reverend *John* Lord Biſhop of *Wincheſter*.

The

The Right Reverend *James* Lord Biſhop of *Worceſter.*

The Right Reverend *Richard* Lord Biſhop of *Waterford.*

The Honourable *Benning Wentworth*, Eſq; Governor of *New Hampſhire* in *New England.*

Francis Walwyn, D. D. Prebendary of *Canterbury.*

Henry Waterland, LL. D. Prebendary of *Briſtol.*

John Waugh, D. D. Dean of *Worceſter.*

John Wilberfoſs, Eſq;

Chriſtopher Wilſon, D. D. Canon Reſidentiary of St. *Paul*'s.

Thomas Williams, of *Merthyr*, Prebendary of *Brecknock.*

Edward Wilſon, M. A.

Thomas Wilſon, D. D. Prebendary of *Weſtminſter.*

Granville Wheeler, M. A.

Thomas Crome Wickes, D. D.

John Waring, M. A.

George Woollaſton, M. A.

* *George Walker*, Eſq; Agent for *Barbadoes.*

* *William Worthington*, D. D.

Y.

THE moſt Reverend *Robert* Lord Archbiſhop of *York*, Lord Almoner.

Francis Yarborough, D. D. Principal of *Brazen-Noſe* College, *Oxford.*

Edward Yardley, B. D. Archdeacon of *Cardigan.*

LADIES

LADIES Annual Subſcribers.

LADY *Curzon.*
The Honourable Mrs. *Shirley.*
Mrs. *Cotton* of *Etwall* in *Derbyſhire.*
Miſs *Cordelia Bright.*
Mrs. *Gordon.*
Mrs. *Sydenham.*
The Honourable Mrs. *George Talbot.*
Mrs. *Elizabeth Torriano* of *Kenſington.*
Mrs. *Margaret Floyer*, of *Dorcheſter.*
Mrs. *Ann Maynard.*
Mrs. *Vie* of *Clifton.*

A LIST

A LIST of the BISHOPS, DEANS, &c.

Who have PREACHED before

The SOCIETY *for the Propagation of the Gospel in Foreign Parts.*

Anno.

1701 THE Reverend Dr. *Willis*, Dean of *Lincoln.*

1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*, not printed.

1703 The Lord Bishop of *Sarum*, Dr. *Burnet.*

1704 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Hough.*

1705 The Lord Bishop of *Chichester*, Dr. *Williams.*

1706 The Lord Bishop of St *Asaph*, Dr. *Beveridge.*

1707 The Reverend Dr. *Stanley*, Dean of St. *Asaph.*

1708 The Lord Bishop of *Chester*, Sir *William Dawes.*

1709 The Lord Bishop of *Norwich*, Dr. *Trimnel.*

1710 The Lord Bishop of St. *Asaph*, Dr. *Fleetwood.*

1711 The Reverend Dr. *Kennet*, Dean of *Peterborough.*

1712 The Lord Biſhop of *Ely*, Dr. *Moore.*

1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury.*

1714 The Lord Biſhop of *Clogher*, Dr. *Aſh.*

1715 The Reverend Dr. *Sherlock*, Dean of *Chicheſter.*

1716 The Reverend Mr. *Hayley*, Canon Reſidentiary of *Chicheſter.*

1717 The Lord Biſhop of *Hereford*, Dr. *Biſſe.*

1718 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Chandler.*

1719 The Lord Biſhop of *Carliſle*, Dr. *Bradford*

1720 The Reverend Dr. *Waddington.*

1721 The Lord Biſhop of *Briſtol*, Dr. *Bolter.*

1722 The Reverend Dr. *Waugh*, Dean of *Gloceſter.*

1723 The Lord Biſhop of *Ely*, Dr. *Greene.*

1724 The Lord Biſhop of St. *Aſaph*, Dr. *Wynn*

1725 The Lord Biſhop of *Gloceſter*, Dr. *Wilcocks*

1726 The Lord Biſhop of *Norwich*, Dr. *Leng.*

1727 The Lord Biſhop of *Lincoln*, Dr. *Reynolds*

1728 The Lord Biſhop of *Hereford*, Dr. *Egerton*

1729 The Reverend Dr. *Pearce.*

1730 The Reverend Dr. *Denne*, Archdeacon of *Rocheſter.*

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1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.

1732 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Smallbrooke*.

1733 The Reverend Dr. *Madden*, Dean of *Wells*.

1734 The Lord Bishop of *Chichester*, Dr. *Hare*.

1735 The Reverend Dr. *Lynch*, Dean of *Canterbury*.

1736 The Lord Bishop of St. *David's*, Dr. *Clagget*.

1737 The Lord Bishop of *Bangor*, Dr. *Herring*.

1738 The Lord Bishop of *Bristol*, Dr. *Butler*.

1739 The Lord Bishop of *Gloucester*, Dr. *Benson*.

1740 The Lord Bishop of *Oxford*, Dr. *Secker*.

1741 The Reverend Dr. *Stebbing*, Chancellor of *Sarum*.

1742 The Lord Bishop of *Chichester*, Dr. *Mawson*.

1743 The Lord Bishop of *Landaff*, Dr. *Gilbert*.

1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.

1745 The Lord Bishop of *Bangor*, Dr. *Hutton*.

1746 The Lord Bishop of *Lincoln*, Dr. *Thomas*.

1747 The Lord Bishop of St. *Asaph*, Dr. *Lisle*.

1748 The Reverend Dr. *George*, Dean of *Lincoln*.

1749 The Lord Bishop of St *David's*, Dr. *Trevor*.

1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.

1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.

1753 The Lord Bishop of *Landaff*, Dr. *Cressett*.
1754 The Lord Bishop of St. *Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Gloucester*, Dr. *Johnson*.
1759 The Lord Bishop of St. *David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Dr. *Ashburnham*.
1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Egerton*.
1764 The Lord Bishop of *Peterborough*, Dr. *Terrick*.
1765 The Lord Bishop of *Norwich*, Dr. *Yonge*.
1766 The Lord Bishop of *Gloucester*, Dr. *Warburton*.

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to* the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, *the Sum of* *to be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may or can charge with the Payment of the same* (and not out of any Part of my Lands, Tenements, or Hereditaments) *and to be applied towards carrying on the Charitable Purposes for which the said Society was Incorporated.*

N. B. The Variation in this Form of a LEGACY, from that formerly printed, is made necessary, on Account of some unhappy Mistakes in Wills, by which several considerable Legacies have been lost to the Society, and the good Intentions of the Testators have been intirely defeated, because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or Real Estates, which is not now permitted by Law.

Direct to *Edward Pearson*, Esq; in *Duke Street, Westminster*, their TREASURER.

And to the Reverend Dr. *Daniel Burton* in *Abingdon Street, Westminster*, their SECRETARY.